JUL 25 1912

THOUGHT THE SCULPTOR

# The NAUTILUS

For the Month of

## AUGUST

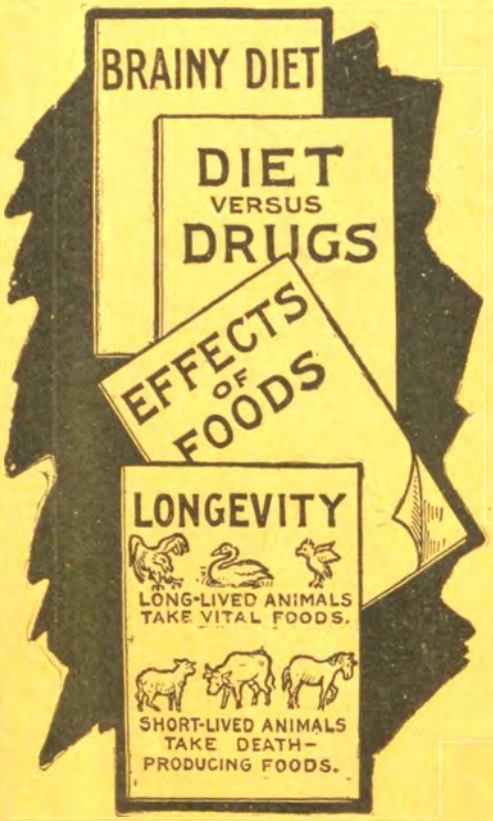
LIBRARY OF CONGRESS PERIODICAL DIV. JUL 26 1912

## SUCCESS COMES IN CANS FAILURES IN CAN'TS

Edited by Elizabeth Towne

PRICE 10 CTS.

# Popular Educational Food Campaign




## Free: Four Booklets Which Have Taught Many People to Cure Themselves.

A university student writes from Lincoln, Nebraska:

"I have confidence in this system. It has relieved an unsightly skin and mental inertia through the valuable suggestions and hints in your four booklets. There is a mine of practical hints in them; enough to convince a sceptic were he to stick to the rules faithfully and give it a trial.

"Your little books eliminated chronic catarrh from my system in about three weeks. *To put it weakly, I was astonished.* I know now, that butter, eggs and rich cream caused the trouble. I thank you for your knowledge and hope to learn more of your system in the future."




### Different Classes of Foods Cause Different Diseases.

I have produced in myself *at will* from time to time such complaints as rheumatism, catarrh, fevers, kidney trouble, blackheads, sores, dandruff, etc., by eating different classes of foods to excess, proving that the waste from each class of foods produces an entirely different disease. For instance, eggs, cream, butter, cheese, milk and salt are mucus-making foods which produce catarrh. Starch and eggs (paste-making foods) in wrong combinations congest and produce headache, dullness, brain fag, etc., while lean meats, green vegetables, and fresh, juicy fruits do not.



G. H. Brinkler, Food Expert

**NO FOODS SOLD**
**NO FASTING**
**NO EXERCISES**

A thin man, after being out of work nearly a year through weakness, was restored in three weeks to hard work as a carpenter at full pay. In such cases the change from a clogging, death-producing diet to energizing foods caused a literal transformation.

Another patient, deaf in the right ear, owing to a discharge caused by an excess of mucus-making foods (cream, butter, cheese, etc.), was completely cured of deafness and catarrh by taking correct combinations of suitable foods.

A case of kidney and bladder trouble of ten years' standing was saved from a surgical operation, and the objectionable discharge cured within ten days, because the loss of control was due entirely to the constant irritation from certain irritating foods and drinks.

## Correct Combinations of Foods Cure Diseases.

I have always cured the above-named symptoms in a few days or weeks by returning to a correctly combined diet. The experiments have been fascinating and the results underlie success in life.

### People Write:

"My brain power and general efficiency have been about doubled this year by selecting brainy foods. I have made a fortune in real estate and the credit is honestly yours."

"The government should investigate and teach the Brainy Diet System for the good of the nation."

"The hints in Booklet No. III, on foods for curing congested liver, nourishing the brain, etc., are worth untold dollars, although the books are free."

## Brainy Diet



A chronic sufferer, weighing 415 pounds, unable to exercise, took correct combinations of ordinary daily foods and reduced over 150 pounds (in public life, under many witnesses) gained strength with firmer flesh, and lost rheumatism.

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**(2) Diet *versus* Drugs** **(4) Key to Longevity**

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**G. H. BRINKLER**
**Food Expert, Dept. 51 G, Washington, D. C.**

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# NEW THOUGHT CENTERS.

Following is a list of New Thought centers, reading rooms, bookstores, etc., where New Thought publications may be found, and where visitors are always welcome.

**BERKELEY, Calif.**—Berkeley Business College Bldg., S. E. cor. Shattuck and Center streets.
**BILLINGS, Okla.**—Dr. H. G. Coffeen.
**BOSTON, Mass.**—Miss Leonora Ilsley Joslyn, Suite 616, 59 Temple Place.
**BOSTON, MASS.**—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue.
**BRUNSWICK, O.**—Co-operative Book and Subscription Agency, R. 3.
**BUFFALO, N. Y.**—Mrs. Candis J. Hall, 528 Delaware avenue.
**BURLINGTON, Iowa.**—A. W. Martens, Pub., mail orders a specialty.
**CALGARY, Alberta, Canada.**—Mrs. M. Mason, 236 Eighth avenue, West.
**CANTON, Ohio.**—Ralph W. Young, 323 North Market street.
**CAPE TOWN, South Africa.**—Modern Science Pub. Co., 4 McPherson's Bldgs, Plein and Barrack streets.
**CHICAGO, Ill.**—Mrs. Louise Alden, 400 Hermitage avenue.
**CHICAGO, Ill.**—The Progressive Thinker, 40 Loomis street.
**CHICAGO, Ill.**—The Chicago Fellowship; Benjamin Fay Mills, Lecturer and Leader. Meetings Sundays at 11 a. m. at the Whitney Opera House.
**CHICAGO, Ill.**—Priscilla Knox McArthur, 1340 La Salle avenue.
**DAYTON, Ohio.**—Lotos Library, 50 Stillwater avenue, Annie McIvor, librarian.
**DENVER, Col.**—Mrs. Edith Marie Raymond, 302 Twenty-second street.
**EDINBURGH, Scotland.**—Helen Rhodes-Wallace and Robert Wallace.
**HAMILTON, Ontario, Can.**—Cloke & Son, 16 King St., West.
**HARROGATE, England.**—Talisman Publishing Co., 526 Station Pde.
**JERSEY CITY HEIGHTS, N. J.**—Mt. Pitcairn Spiritual Association, 386 Central avenue.
**JULIAETTA, Idaho.**—S. A. Roe, M. D.
**KIESTER, Minn.**—Mrs. Emilie Ewald.
**KALAMAZOO, Mich.**—Home of Truth, 211 West Dutton street. New Thought Library.
**LAMAR, Mo.**—James C. Thomson, N. D. D. C., Box 22.
**LONDON, England**—Higher Thought Center, 10 Cheniston Gardens, W.
**LONDON, England**—L. N. Fowler & Co., 7 Imperial avenue, E. C.
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**LONG BEACH, Cal.**—Mrs. S. F. Connley, 14 American avenue.
**LOS ANGELES, Calif.**—The Holmes Book Co., 333 South Main street. Occult, New Thought, and Theosophical Books.
**LOS ANGELES, Cal.**—Metaphysical Library, 611 Grant Bldg., 355 South Broadway.
**LOS ANGELES, Cal.**—Occult Book Co., 213 Mercantile Place.
**LOS ANGELES, Cal.**—The Los Angeles Fellowship; Reynold E. Blight, Minister. Meetings Sundays at 11 a. m. in Blanchard Hall. Office, 430 Blanchard building.
**LYNN, Mass.**—Mrs. Sarah F. Meader, Metaphysician, 10 Kenwood terrace.
**MELBOURNE, Australia**—Miss E. K. Hinge, 178 Little Collins street.
**MEMPHIS, Tenn.**—New Life Fraternity. Mrs. Florence B. Nelson, 2109 Elzey avenue.
**MILWAUKEE, Wisc.**—Gustave Pinske, 713 State street.
**MINNEAPOLIS, Minn.**—The New Life Fraternity, Amelia A. Randall, Room 480, Auditorium building.
**NEW YORK CITY.**—Mystic Light Library Association, 49 John street.
**NEW YORK CITY**—New Thought College Free Reading Room, 110 W. 34th street.
**NEW YORK CITY.**—Roger Bros., 429 Sixth avenue.
**NEW YORK CITY.**—Dr. Richard R. Schleusner, 138 East 27th street.
**OAKLAND, Cal.**—Rest Reading Rooms, 727 14th street.
**OAK PARK, Cal.**—B. E. Moyer, 2915 34th street.
**OMAHA, Nebr.**—Omaha New Thought Fellowship, Room 3, Lyric Theatre building. Services, Sunday morning, 10 o'clock; Wednesday night at 8 o'clock.
**ORANGE, N. J.**—Mrs. Frances A. Ross, The Fairbanks, 477-481 Main street.
**PATERSON, N. J.**—G. Van Dalinda, 321 Romaine bldg.
**PHILADELPHIA, Pa.**—Mary E. Brown, 1839 N. 11th street.
**PITTSBURG, Pa.**—Dr. H. Lewis Belknap, 813 Wood street, Second floor, Wilkinsburg Station.
**PITTSBURGH, Pa.**—Pittsburgh New Thought Alliance, 809 Wabash building.
**PORTLAND, Ore.**—W. E. Jones, 284 Oak street, Henry Building.
**PROVIDENCE, R. I.**—Miss S. C. Dunham, 104 Olney street.
**ST. LOUIS, Mo.**—H. H. Schroeder, 3537 Crittenden street.
**SALT LAKE CITY, Utah.**—Shepard, the Magazine Man, 77 East 3d South.
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**SAN DIEGO, Cal.**—School of Practical Metaphysics, American Woman's League Hall, 8th and C streets.
**SAN DIEGO, Cal.**—Miss Cella B. Slocum, 1658 Front street.
**SAN FRANCISCO, Cal.**—Olivia Kingsland, 48 Portola street, near Steiner and Waller.
**SAN FRANCISCO, Cal.**—The S. F. Occult Book Co., Dr. Denning Smith, Librarian, 1141 Polk street at Sutter street.
**SANTA BARBARA, Cal.**—Ramona Book Store, J. M. Barbour, Prop., 707 State street.
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**TACOMA, Wash.**—C. Albin Thorell, 1014 South 11th street.
**TORONTO, Can.**—W. H. Evans, 488 College street.
**VALPARAISO, CHILE, S. A.**—Georgina Hammerton, Carilla, 271 P. O. B.
**WASHINGTON, D. C.**—Oriental Esoteric Society, 1443 Q street, N. W.
**WILLIMANSETT, Mass.**—Mrs. S. A. Emerson, 80 Emerson street.
**YOUNGSTOWN, O.**—Flora G. Whiteside, 108 West Wood street.
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# Nautilus News

By the Editors.

**A Trio Of Specials.**

For our September Number of *Nautilus* we are to have a triple special feature. We found that the fine article of Thomas Dreier, announced for this number, was too long, so we decided to make "Scientific Management of the Business of Home Making" the special feature for September Number, including with it a capital article on "The Co-operative Marketing Plan," by Mrs. Bleecker Bangs, who originated this plan in New York City, just one year ago the first of September. There will be a quaint little picture of Mrs. Bangs run with her article, and we trust that her co-operative plan will help a great many of our readers in overcoming the high cost of living.

The third of our trio of specials will be Anne Warner's own story of "The Wagon School of Cassell in Germany," showing one of the methods Germany uses to train up young girls in the way of scientific management of the home. You will know from these three names, Anne Warner, Thomas Dreier and Mrs. Bleecker Bangs that our triple special feature will be immensely interesting and practical.

**A Forecast For September.**

Among the good things which will appear in our September issue of *Nautilus* are the following:

A fine analysis of great achievements and the men and women who accomplish them, in "Expect Great Things for Yourself," by Orison Swett Marden.

A psychological study of peace, showing its results in character-building and realization, in Horatio W. Dresser's splendid article, "The Results of Peace."

The twelfth lecture of that good series by Annie Rix Militz on "The Renewal of the Body," this one on "The Word Was Made Flesh."

The second of that new series of "Lessons in Practical Psychology," by Dr. Edward B. Warman, this one locating the soul, defining personality, and illuminating instinct and intuition. By the way, you will find these articles more and more practical and helpful as the series progresses.

A notable study of "Human Energy: Its True Source," by William Walker Atkinson. This is the first of a splendid practical series by Mr. Atkinson which are to appear in *Nautilus*, dealing with basic principles and the practice of human efficiency in all departments of life.

Benjamin Fay Mills asks and answers according to the light of true socialism a most significant question, "Are we to have another French revolution?"

There will appear the longest poem which Ella Wheeler Wilcox has ever written for *Nautilus*—the longest and one of the most beautiful—called "Three Souls," an inspiring vision of the ideal atonement.

And there will be an interesting short story where a New Thought principle appears in guise of homely humor, "In The Governor's Shoes," by Lleb P. MacArthur.


## Important Notice

## To Nautilus Subscribers.

IF YOU FIND a red delinquent notice and order form attached to this space it means that your subscription expires with this issue (UNLESS your renewal has crossed this notice in the mails). Please renew at once so as to avoid missing an issue, and to save us the expense of removing and replacing your name on our list. IF YOU WILL RETURN THE RED ORDER BLANK WITH YOUR REMITTANCE SO THAT IT REACHES US BY THE 20TH OF THE MONTH OF THIS ISSUE, WE WILL CREDIT YOU WITH 13 MONTHS FOR $1.00. We can afford to give you an extra month for PROMPT renewal.

THE ELIZABETH TOWNE CO., HOLYOKE, MASS.


**The Story Of the Nautilus.**

We are getting out a new addition of that little book, "The Story of Elizabeth Towne and THE NAUTILUS." This is printed in a dark blue ink on India tint Woodbridge book paper, and contains several new pictures of the editors and the *Nautilus* home, and a snapshot of our Laurel Hike made by our official Kodaker-in-chief Hazel.

We will send a copy of this book free with every $1 order that goes out of the house between now and the 31st of August, provided it is asked for with the order. Positively no copies sent out except with orders, unless you want to pay for them at the rate of 10c each or six copies for 25c. We are glad to give you these little books without cost, but we object to paying the mailing clerk and Uncle Sam for the privilege of doing it!

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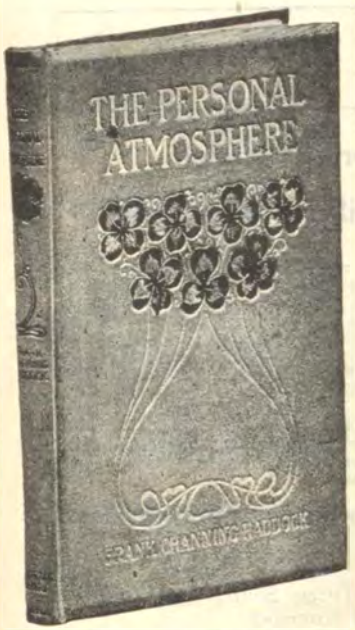
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(*Continued on Page 70.*)




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## Ten Studies in Poise and Power

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Some of the elements of a developed Personal Atmosphere are—*a winning personality,* an *inner personal power,* and an intensely valuable combination known as *adjustability to people and situations.*

To be highly successful you must have KNOWLEDGE, plus ATTRACTIVENESS, plus POWER. This book reveals the very heart—the genuine basic science of effective personal attractiveness, and suggests fascinating methods for unfoldment of Power and Knowledge.

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How to drive from the mind all unwelcome thoughts.
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How the Will is made to act.
How to test your Will.
How a Strong Will is Master of Body.
What creates Human Power.
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How to concentrate the eye upon what is before you — object, person,
How to school the eye for power in business, society, public.
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How to cultivate a bright, attracting, intelligent eye expression.
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Affirmation of Supreme Well-being.
How to secure steady nerves.
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How to maintain the Central Factors of Body health.
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The Law of Will-Power in Habits.
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How to make Imagination create for Literary Ability.
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How to cure diseased Imagination.
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How to banish fear of Men, Ill Luck Death, Hell, Misfortune.
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# Brainy Diet




Tomatoes and Lemons are Solvents; Green Vegetables are Laxative, etc.

## The Salient Principles of the Brainy Diet

## Curative Treatment

1. Hardened concretions are dissolved by mild or strong acids (tomatoes, lemons), combined with other suitable foods.

2. Unsound or foreign substances (the cause of ill-health) are eliminated by blood-purifying fresh vegetables, combined with other suitable foods.

3. The nervous system is strengthened by suitable brain or nerve foods (meat, game, poultry, fish, and dairy food), combined with other suitable foods.

4. The muscular system is strengthened by muscle, or force, or starchy foods, combined with other suitable foods.

5. The system is best supplied with heat in cold weather by the heating, brain or nerve foods (fresh pork, goose, duck, eels, and custards), combined with other suitable foods.

6. Inflammatory conditions are reduced by cooling, fresh vegetables, combined with other suitable foods. A similar diet will also keep the body cool and energetic in hot weather.

### Intending Consultants Must Answer the Following Questions

1. Sex? 2. Age? 3. Are you married? 4. Occupation (mental or physical, or both)? 5. Complexion?—Condition of hair and teeth? 6. Temperament? 7. Weight? 8. Height? 9. How do you sleep? 10. How do you feel when waking up? 11. Do you ever feel languor? 12. Is distension felt after meals? 13. Do you suffer from constipation? 14. How do the kidneys act? 15. Add any other symptoms you feel. 16. Is food relished? 17. Specify the foods you take. 18. Do you smoke or take alcohol? If so, how much? 19. What fruits and other foods do you prefer? 20. What vegetables and fruits can you obtain? 21. What amount can you spend on food daily? 22. Can you get your food properly cooked? 23. Specify on what subjects you desire information, in addition to learning how to cure your painful and unsightly symptoms. 24. Give any further information which you think will be of service.

**MY OPINION IS FREE.** Inclose the names of sick friends. Send ten cents for four very instructive booklets.

**(1) THE NEW BRAINY DIET SYSTEM** **(2) DIET VS. DRUGS**
**(3) EFFECTS OF FOODS** **(4) KEY TO LONGEVITY**

**G. H. BRINKLER, Food Expert, Dept. 51H, Washington, D. C.**




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# THE NAUTILUS.

Vol. XIV. AUGUST, 1912 No. 10.

CONTENTS:


| | | |
|---|---|---|
| Editorials, | Elizabeth Towne, | 17 to 22 |
| The Stone Rejected, (New Poem), | Edwin Markham, | 23 |
| Lessons in Practical Psychology, | Edward B. Warman, A. M., | 24 |
| The Art of Resting, | Horatio W. Dresser, | 27 |
| Thought, the Sculptor, | Orison Swett Marden, | 30 |
| Happiness, | M. Francis Cavallon, | 33 |
| Their Lessons of Life, | Anne Warner, | 34 |
| Cell Minds, | William Walker Atkinson, | 37 |
| Oh Ye Who Dwell on Mountains, (Poem) | Francis Waldron, | 39 |
| Thought-Full Plays, | S. Jay Kaufman, | 41 |
| The Renewal of the Body, | Annie Rix Militz, | 42 |
| Views and Reviews, | William E. Towne, | 46 |
| Current Tendencies in Education, | Frank Andrews Fall, | 49 |
| More Netop Annals, | William E. Towne, | 56 |
| Juvenile New Thoughts, | Clarise Brook, | 57 |
| Departments of Ways and Means: | | |
| Things That Make for Success, | | 58 |
| The Family Counsel, | | 60 |
| The Way the Wind Blows, | | 62 |
| Little Visits, | | 63 |
| Anent Books and Things, | | 67 |
| Nautilus News, | | 1 |


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ELIZABETH TOWNE, WILLIAM E. TOWNE } Editors

Ella Wheeler Wilcox, Edwin Markham, Orison Swett Marden, William Walker Atkinson, Benjamin Fay Mills, Prof. Edgar L. Larkin, Anne Warner, Annie Rix Militz, Edward B. Warman, A. M., Horatio W. Dresser } These are Some of The Nautilus Contributors for 1912-13. Others Coming.

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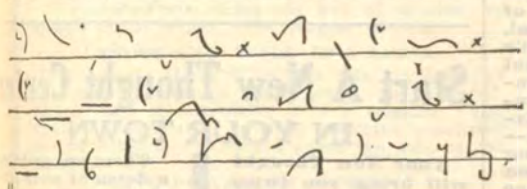

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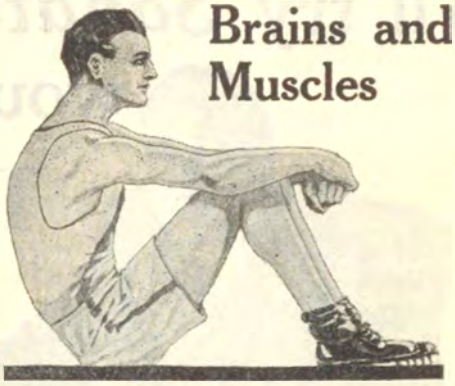
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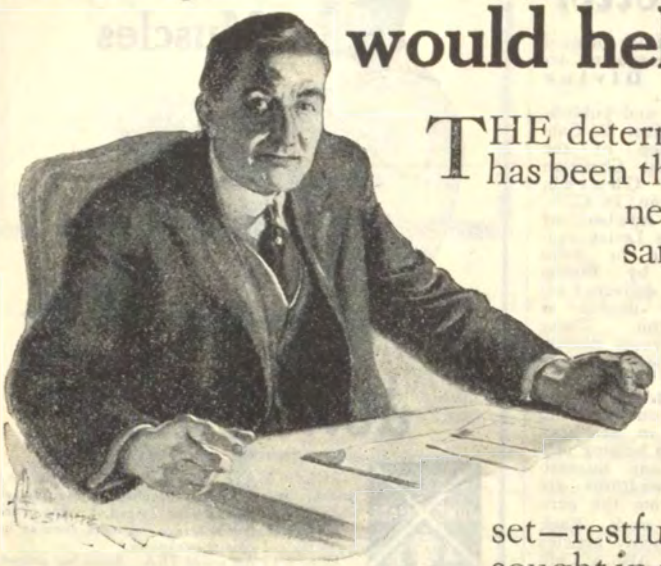
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*Leaving thine outgrown shell by life's unresting sea!"*
—Holmes' "The Chambered Nautilus."


# The NAUTILUS MAGAZINE

*Self-Help Through Self-Knowledge.*

MONTHLY One Dollar a Year. | AUGUST, 1912. | VOL. XIV No. 10


## EDITORIALS
BY ELIZABETH TOWNE

*Invest Your Day.*

ORGANIZE your twenty-four-hour day on an efficiency basis. Systematize the essentials of your life, and remember that recreation is just as essential as work; that every exhalation of energy must be followed by an inhalation of spiritual energy. Systematize your time and work with a view to finding yourself every morning a little stronger and brighter than you were the morning before. Work and play for POWER, spiritual, mental and physical. Not merely for the sake of turning off work.

*Invest* your energies, mental and physical, instead of merely spending them. A day's time and energy properly invested makes each succeeding day a day of greater power and joy.

And see that in all your work you recognize the cosmic principle that your best good comes through serving the other fellow's best good. Money is not the end of existence. Money is not the end of business. Work accomplished is not the end of existence, nor of business.

All of life is for the individual, not the individual for work accomplished.

Money is a measure of power and usefulness and it comes with interest to the man who makes himself more and more radiantly useful to the human beings with whom he comes in contact.

*Common Sense the Science of Idealism.*

THE trouble with you, Theresa, is that you keep your heroics where your common sense ought to be.

You put your idealism where your common sense ought to be.

Heroics and idealism have to do with the things the world is aiming at and working for.

Common sense has to do with the individual and his surroundings *here and now.*

An illustration: If one passed

through a room on the heroics-and-idealism principle he would go *straight* through from one side of it to the other side where the door opens. If the center of the room happened to be full of heavy and sharp-cornered furniture so much the worse for the furniture—the heroics-and-idealism principle would carry the person straight through the furniture regardless of corners and bruises. The person with his common sense where it ought to be would not be so determined to *walk straight* through that room—he would use his common sense to adjust himself to the surroundings over which he had no control.

Since you are strong on idealism, suppose you give it a rest, while you develop a little common sense.

YOUR PROBLEM IS TO ADJUST YOURSELF TO THIS WORLD, ACCEPT IT AS IT IS, AND DEVELOP YOUR COMMON SENSE.

Your idealism is strong enough to take care of itself while you are developing your common sense.

But instead of standing up to your problems and working them out, leaving nothing until it is completed, finished, *and the door open into something better,* you are eternally giving way to your blind instinct to run away from things which you consider unideal. In doing which you are acting in a very unideal fashion.

If you were strong in your arms and weak in your legs you wouldn't try to develop the power in your legs by exercising your arms. You ARE strong in your sense of the ideal, in your conception and love of principle, and in proportion you are weak on common sense. And you will never develop your common sense by externally exercising your ideal sense.

Get down to the here and the now, ACCEPT CONDITIONS AS THEY ARE, and work your idealism up at the tips of your own fingers; and you will find time solving all your problems and developing your physical powers and your spiritual peace.

There can be no peace without adjustment (1st) to the God within, and (2d) *TO CONDITIONS WITHOUT.*

Adjustment to the God within develops the sense of the ideal; adjustment to conditions without develops common sense.

*Comon sense is the* SCIENCE *of ideal sense.*

### *Astrological Stuff and Nonsense.*

ASTROLOGICAL predictions are interesting. As a means of interpreting character they have some value. But as to what is going to happen in the *future,* such predictions are mostly rot. So are all other kinds of prophecies as to what is going to happen in the future.

Nobody knows. The future is not yours and it will not be revealed with certainty until it becomes the present.

Cut out the waste of money, and time, and energy which you have been spending on the future.

Put that money and time and energy INTO THE PRESENT, into the practice of true New Thought HERE AND NOW.

That is probably the trouble with you—instead of practicing New Thought here and now, going in to win and sticking to it, believing in and working out the good and making light of suggestions of evil, you are frittering yourself away on the future. Instead of placing your faith in the development of your own powers, you place it in the prophecies of some astrologer.

*To be a Success.*

IF you are ever a success it will be because you take hold of yourself and develop yourself and direct yourself in ways useful to the world about you.

The world pays nobody except for work which it wants done.

If you do better work than your neighbor, you can command better pay—if you demand it.

The world isn't going to give you better pay unless you (1) work for it, and (2) believe it your right, and (3) insist upon having it.

But if you never do good work till the world pays you high wages you will never get high pay. You have to do such good work that the world will wake up and take notice that you are the one who does that good work—you have to do this whether you receive pay for it or not.

In other words, when you are beginning in any line you have to do good work for small pay, or for nothing, AS A MATTER OF ADVERTISEMENT OF YOUR WORK. Then when those around you begin to demand your work you can fix your pay according to right principles.

But if you are full of spite and contempt and ill-feeling for those around you who have not paid you high prices for your work, you will cut off the connection between yourself and the good pay you want.

All kinds of envy and criticism and fault-finding and ugly feeling DE-MAGNETIZE you so that you cannot attract the things you desire.

GOOD WILL to all. Good Will to the unjust as well as to the just, is the magnetic power which enables you to attract the things you desire.

If you fill yourself with Good Will, it is as if you turned the current of electricity on to the wires that do the work.

If you fill yourself with envy and resentment and criticism and fault-finding of the world and the people around you, it is as if you turned off the Good Will power which does the work you want done.

This is the whole thing in a nutshell: Go in to win and stick to it. Do good work and do it in Good Will to the world. And as a demand for your work increases, raise the price.

*Plan Your Expenditures.*

THEN there is another side of life that must be systematized—no matter how small your income it must be so managed that there will always be a little laid by toward your savings account for the DAY OF OPPORTUNITY. Think it all over and allot your money for all things that it is necessary to buy, taking pains that your savings account is not left to the last, but is reck-

oned in with the very important things, like paying the grocer. See that your savings account grows every week and every month if only by a twenty-five-cent piece.

And see that all your bills are paid before there are any luxuries.

If you cast about you, you will find that even men in very poor circumstances indulge in a great many luxuries. Wastefulness is the greatest luxury in which they indulge. The poor girl in the kitchen is more wasteful than her mistress would be if she were in the same place, just because she is more careless and is less determined to manage well the things at her command.

Men who are not rich are apt to be more wasteful than men who have larger incomes. And it all comes out of a mismanagement of money—the failure to *plan* its expenditure so that it will cover the ground in the best way and leave a good margin for the savings account.

Wastefulness is a relative term, as you can readily see. Whatever money goes for things that you do not *really* want, and which do not tend to *advance you in the direction in which you wish to go,* is money wasted.

Organize your spending so that every penny will be "spent for power," as Frank Andrews Fall said in the January, 1912, number of *Nautilus.* Read that article of his and profit by it.

*Accepting Christ.*

IT is certainly necessary to "get saved" in order to realize the ideal life. Saved from ignorance, from lack of knowledge of the self as one with the spirit of all life. It is possible that you can be saved without "accepting Christ." It is possible you can be saved without accepting Buddha. But Jesus of Nazareth and Buddha and others of the seventeen saviours of the world were the first ones in this world to get saved, so far as the history records, and it is worth any man's while to study their lives and their teachings that he may apply the same principles and make a short cut for himself from the depths of ignorance, if not of depravity, to the heights of enlightenment, wisdom, love, God.

Let a man not refuse Christ or Buddha until he thoroughly understands them and their teachings. When he does understand them he will accept them all. We grow in wisdom and knowledge by the good we receive; and we are stunted, dwarfed, deceived, held back by what we reject, through ignorance and prejudice.

To "accept Christ" as teacher is to find God in yourself. The kingdom of heaven within you and God enthroned, is the burden of Jesus' message.

*The Beast at Chicago.*

THE great firm of Morgan, Ryan, Belmont, Guggenheim, Penrose, Crane, Lorimer, *et al.* & Co. who run this country have completed their nominations for the presidency. They called and managed two great history making conventions, the republican convention at Chicago, and the democratic convention at Baltimore, both in June.

Thomas Fortune Ryan sent his hired man Elihu Root to run the republican convention. And Thomas Fortune Ryan sent another of his hired men, Alton B. Parker, to run the democratic convention at Baltimore. When these two hired men of Mr. Ryan's are not running the republican-democratic political machine they are at home in New York or Washington, directing Tammany and the state and supreme court judges how to engineer the government in the interests of the great firm of Morgan, Ryan, Belmont, Guggenheim *et al.* & Co.

The republican convention renominated Mr. Taft for the presidency, and Sunny Jim Sherman for the vice-presidency. It was no more than polite to do so. Mr. Taft and Mr. Sherman have for four years served well the great firm of Messrs. Morgan, Ryan, Belmont, Guggenheim, etc. & Co. To be sure the people are very mad at Mr. Taft, and they have always scowled at Sunny Jim. In a few states the people revenged themselves by instituting presidential preference primaries whereby they gave a preference to Theodore Roosevelt anywhere from three to one to ten to one against Taft. But this little ebullition did not disturb the plans of Messrs. Morgan, Ryan, Belmont, Guggenheim, etc. & Co., whose left-over national committee stood pat and threw out enough Roosevelt delegates to insure their own success.

Roosevelt and nearly four hundred delegates went over to another hall and formed a new party to represent the people's interests against the interests of Messrs. Morgan, Ryan, Belmont, Guggenheim, *et al.* & Co. But neither did this disturb said company.

*The Same Beast at Baltimore.*

AT BALTIMORE they improved upon the raw methods used in Chicago, and the result was the nomination of Woodrow Wilson, labelled progressive, and Thomas P. Marshall, who is described as either a progressive conservative or a conservative progressive, nobody yet knows which.

In the republican convention the honest majority of delegates were plainly for the people and Roosevelt. In Baltimore the majority of the "regular" delegates stood plainly for Messrs. Morgan, Ryan, Belmont, Guggenheim, etc. & Co.

In allowing a professed progressive to be nominated at Baltimore, the great firm of Messrs. Morgan, Ryan, Belmont, Guggenheim, etc. & Co. were evidently actuated by the following considerations:

*1st.* Considering the preferential primaries as a straw in the wind they saw that the people so discredit the work done by their republican party in the last four years that the chances are about ten to one that the next president will be democratic by reaction.

*2nd.* Given two political parties in the country, both those parties owned by Messrs. Morgan, Ryan, Guggenheim, etc. & Co. they could afford to endorse their own administration in the republican wing of their machine, and let the election this year revert to some other

nice respectable hired man of theirs, to be put up by the democratic wing of their machine.

*3rd.* But there was Theodore Roosevelt in their way in the republican convention, and by the holy primaries Theodore Roosevelt must be reckoned with. And in the democratic wing of the machine there stood William Jennings Bryan howling for the people and threatening to bolt and join the new progressive party. Wherefore the democratic convention became a pitched battle between the national committee, and Ryan's hired man Parker on one side fighting for the most standpat man they could get and Bryan tugging on the other side for the man that would do the most for the people. In the end Messrs. Morgan, Ryan, Belmont, Guggenheim, etc. & Co. had to concede a little something to the people and Mr. Bryan, their advocate. When Mr. Bryan made row enough to convince Mr. Murphy of Tammany that Wilson was the only man who could win this year, Mr. Murphy stood up and cast his solid ninety wax figure votes for Wilson and the trick was done.

And the next day after, Messrs. Morgan, Ryan, etc. & Co.'s national committee went down to Sea Girt and told Mr. Wilson how they hungered and thirsted to have him for their boss—instead of William J. Bryan. Bright men. They know they can't buy Wilson with money, but Judicious Flattery—where is the man whose opposition does not occasionally melt in it?

*And the People Everywhere.*

I'M SORRY Mr. Bryan and Mr. Wilson did not come out with Roosevelt and the new Progressive Party. A Roosevelt and Bryan ticket, or a Roosevelt and Wilson ticket with Bryan supporting, would have insured the enfranchisement of the "third estate" this year—that great "third estate" of the middle classes that spoke at the primaries—wherever they had the chance.

As it is, the people's progressive vote will split between Roosevelt, the veteran advocate of the people, whom Bad Big Business abhors; and Wilson, the untried advocate of the people—with his ear open to the Judicious Flatteries of Messrs. Morgan, Ryan, Belmont, Guggenheim, *et al.* & Co.'s hired men.

How many voters will be wise enough to stick to Roosevelt whose *only* personal interest must lie in advancing the cause of the people? How many will follow the republican-democratic traditions of the fathers?—the Morgan-Ryan-*et al.* fathers.

I am for Theodore Roosevelt first, last and all the time. For much the same reason that our Smith, the gardener, votes for him—because "he's the only man with a backbone since Lincoln's time."

The Beast of the Business Jungle will never beat Roosevelt with Taft, but if enough of us are blind, it *may* beat him and us, with Wilson.

Stand by Teddy, who *comes out* of the Jungle to fight for you.

So shall the revolution be completed in 1912 instead of four years hence.

The new National Progressive Party's convention will be held in August. Keep posted by reading *Collier's* or the *Outlook* or both. Don't let the newspapers hoodwink you with their Beast-edited news.

# The Stone Rejected

## By EDWIN MARKHAM

FOR years it had been trampled in the street
Of Florence by the drift of heedless feet---
The stone that Buonarroti made confess
That shape you know, that marble loveliness.

You mind the tale---how he was passing by
When the rude marble caught his Jovian eye,
That stone men had dishonored and had thrust
Out to the insult of the wayside dust.
He stoopt to lift it from its mean estate,
And bore it on his shoulder to the gate,
Where all day long a hundred hammers rang;
And soon his chisels round the marble sang,
Till suddenly the hidden angel shone
That had been waiting, prisoned in the stone.

Thus came the cherub with the laughing face
That long has lighted up an altar-place.

*Written for The Nautilus.*



# Lessons In Practical Psychology

By

EDWARD B. WARMAN, A. M.

Author of

"Psychic Science Series"

In these remarkable lessons Mr. Warman presents the basic principles of Psychology, the science of the soul, and of real life. We feel sure that every thinking reader who follows the lessons to their conclusion will feel himself greatly the gainer for the time spent.

—The Editor.

## Number 1.

It is my desire to come in touch with the many readers of The Nautilus through the silent but powerful and far-reaching medium of the pen.

To become an instructor to so many pupils and on so important a subject as Psychology—and all that the term implies—is an honor, and I appreciate that as well as the responsibility that the honor carries.

We shall not all agree, nor is it necessary that we should. Each will look from his own viewpoint, but it is possible and advisable to appreciate every subject by laying by all prejudices and bias, and going over to the viewpoint of the speaker or writer.

To the Orient, the Occident seems to be groping in darkness if necessary to prove to them the principles of any statements that are made either by argument, discussion or demonstration. He delivers his message without fear, or anxiety as to whether the pupil believes, criticises or rejects. Fully knowing whatever he is ready for he will assimilate and appropriate, and that no amount of argument, explanation, or demonstration would enable

## PSYCHOLOGY.

Correct terminology is essential to a clear understanding, and a clear understanding depends largely on correct terminology. Do not, therefore, confound the terms *psychology* and *metaphysics*. There is as much difference between them as there is between *personality* and *individuality*, between *intuition* and *instinct*, between *soul-hunger* and *bodily hunger*.

It is said that when one man talks to another who does not understand him, and the talker does not understand what he is talking about—that is metaphysics. Metaphysics is the science of the mind. Psychology is the science of the soul. The mind, metaphysically speaking, is the function of the physical brain; the mind, psychologically speaking, is a function of the soul. These two minds are sometimes called the "conscious" and the "sub-conscious," but the terms are misleading to the degree that they suggest two phases of one mind; whereas, they are, to be strictly scientific, two distinctly separate minds. On this point even psychologists have agreed to disagree. However, herein lies the root of the whole matter, the very corner-stone of "the new psychology."

When the terms "conscious" and "sub-conscious" are understandingly used in place of the terms I shall hereinafter substitute—the *objective* and *subjective*—then it becomes but a mere matter of choice, but when used as two phases of one mind to correspond with the objective, then the term superconscious should be used to correspond with the subjective; thus, conscious, subconscious, and superconscious.

If the "conscious" and "sub-conscious" are two phases of one mind, as metaphysically considered, then they are, as generally understood, two phases of the objective, or mortal mind, which as a separate entity, perishes with the body. This would preclude the possibility of considering the immortal, the imperishable, the soul-mind. Let us consider, briefly, the two minds of which I have spoken.

The *objective* mind is the function of the physical brain. It has, for its media, the five physical senses. It comes with the body, develops with the body, and, as a separate entity, perishes with the body. It controls all voluntary motion. It depends upon the body for its existence. Its highest faculty is reasoning. It reasons both inductively and deductively.

The *subjective* mind is of the soul. The soul is a distinct entity, and, as such, possesses independent powers and functions, having a mental organization of its own. It does not depend upon the body for its existence. It controls all the silent, involuntary, and vegetative functions. Its highest faculty is intuition, and, as such, reasons only deductively. It is amenable to control by suggestion. It is the seat of the emotions and the storehouse of memory; in fact, its memory is perfect. Think of it! Everything you have ever read or heard or seen or said or even thought is registered in your subjective mind. In the case of one rescued from drowning (I speak from experience) the curtain which separates the objective from the subjective is thrust back and the objective mind receives a panoramic view of the deeds of the past life—yes, straight and true from your own Book of Life.

The subjective mind performs its highest functions when the objective senses are in abeyance; however, under ordinary conditions, in our everyday round of duties, the objective mind has the floor.

These points are essential to a clear understanding of the subjects that follow inasmuch as they—the objective and



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In the Orient, the Guru (master) never deems it necessary to prove to his disciples any statements that are made, either by argument, discussion or demonstration. He delivers his message without care, or anxiety as to whether the pupil believes, criticises or rejects, fully knowing whatever he is ready for he will recognize and appropriate, and that no amount of argument, explanation, or demonstration would enable him to recognize that which he is unable to receive. The master points the way, leaving behind him signs and guideposts which all must read. To these he directs the attention of the disciple, assuring him that as he reaches any point along his journey he will know as much about it as the master or any *other* soul did at that particular stage.

Bear in mind that no truth becomes a truth to anyone until proven to and by himself. You must first know the doctrine then live the life or law.

It is sometimes necessary to be *de*structive before one can be *con*structive; in other words, a building must sometimes be razed before another and better can be erected. But because one is destructive he is not necessarily a knocker; such, I assure you, is not my purpose. It is not the spoken or written word, but the spirit back of it that must be rightly interpreted. I purpose dealing briefly, concisely, and, as far as possible, convincingly on subjects of interest and great importance in this particular epoch of our world's progress in the field of thought.

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The subjective mind performs its highest functions when the objective senses are in abeyance; however, under ordinary conditions, in our everyday round of duties, the objective mind has the floor.

These points are essential to a clear understanding of the subjects that follow inasmuch as they—the objective and

subjective—are the real foundation stones upon which rests the psychological structure with its many and varied departments.

## IMMORTALITY.

Inasmuch as the subjective mind is the soul-mind, the immortal mind, we are led to the consideration of that much-mooted question of the soul's immortality.

If immortality is not true, it matters little whether anything else is true or not. Have we no proof? Is it all speculative theory? The belief in immortality has at least this much in its favor—*the negative cannot be proved.*

"Prof. Ernest Haeckel of the University of Jena, admittedly one of the world's greatest living scientists," says the *Los Angeles Times* in a recent editorial, "has just written an exhaustive work to prove that the accepted belief in the soul's immortality is a myth and without foundation. Like other naturalistic thinkers, he attributes all inspiration, all intellectual activity, all noble visions, to a physical function of the brain cells, which cease at death. Practically he reduces the soul to a mechanical vibration of nerves and muscles.

"These theories, though not new, would command much more attention were it not that for the majority of the human race the belief in immortality does not hinge on chemical analysis, and is not to be shelved by dogmatic scientism. The actuality of another existence beyond the grave does not depend on human belief or human disbelief. The ultra-materialist doubts and denies a future life because it involves the element of mystery. Why, every man and woman we pass in the crowded street is a mystery, an insolvable enigma. Shall we expect to penetrate the Great Beyond with eyes too dim to see through the simplest things on earth?

"When all has been written, who would exchange the faith of the child, seeing in the myriad of stars at night gateways to glory where tread the feet of angels, for the colossal knowledge of the astronomer, measuring interstellar distances with a million-mile yardstick, or weighing Jupiter like a bale of merchandise.

"Would Professor Haeckel himself wish to go into the death chamber where the stricken mother weeps beside the bier of her only son, and rob her of her last fond hope of meeting him again among the spirits of the blest, by propounding his frigid theory that immortality is a myth, the supposed soul but a physical function of the brain cells?"

We are well aware that "In the natural world," as is so well expressed in "Psychoma," "annihilation is a myth. Man's soul, at the death of his body, is released, and like the homing pigeon, returns to the region of its nativity." Where is the soul's nativity? Whence came the soul? I think we will say without any hesitancy—from the All-Soul.

What is the soul? The soul of man is a part or spark of the All-Soul (God), and, as such, possesses all the potentialities of God—omniscience, omnipotence, omnipresence—these, of course, only in the degree of the spark to the whole, the soul to the All-Soul; just as one drop of the ocean represents, in miniature, the qualities of the ocean as a whole.

Again the soul (psyche) is the Spirit of God (pneuma) made manifest in the body (soma), God is spirit. When God breathed into man's nostrils the breath (pneuma) of life, he became a living soul. The soul, then—the psyche—is that phase of the spirit—the pneuma—which is committed to the earth for embodiment. It is, as so well stated by Dr. Quackenbos, "the same in substance with the pneuma."



# THE ART OF RESTING

BY

HORATIO W. DRESSER

*The First Need in Getting Proper Rest—How to Avoid Scattering Forces—How to Remove Nervous Tension—Letting Go—How We Create Our Tensions and Fatigues—Reserve Power—Easier Ways of Solving Our Problems—Restful Sleep.*

RESTING is one of the lost arts in the complex life of our day. There must be something doing every day and hour. The last novel is followed by the latest, and when there is no news one must create some by indulging in the unusual. The long vacation in the summer no longer suffices, but there must be a trip South in the late winter, or a trip to the Mediterranean. Even those who can afford nothing more than a month's vacation in August must be occupied every hour. For some it is harder to try to take a vacation than to continue at work. Meanwhile, with our brains in a whirl, under nervous tension, and over-stimulated, we never stood in greater need of the art of resting.

One difficulty with some of us is that there is an accumulation of nervous fatigue and we do not know it. Consequently when we try to rest, or help ourselves by mental methods, we feel uneasy and plunge once more into the round of nervous activities. The first need is to break away from this tension and get back to nature.

*When we feel uneasy, we especially need to keep still,* letting the tension subside.

This restlessness shows that we have lost control, that we need to return to our deeper self. Simply to begin to rest is enough at first, for if we are measurably quiet, the activities will gradually subside. Presently we can rest in earnest.

Change is rest, and sometimes one may prepare for the period of more complete rest by taking up another kind of work and putting one's mind fully on it. Our nervous fatigue is partly due to the fact that we are doing several things at a time, hence scattering our forces. To do but one is to begin to husband energy. Then, too, we need changes of garments, food, associates, books, amusements; we need new perspectives, side-lights, and incentives. In change there is life. To provide for sufficient change of consciousness, as the days pass, is in large degree to forestall fatigue. For it is seldom mere work that wears upon us, it is the interior friction, the nervous drive wherewith we work. A deep breath every now and then helps one to remove this tension. But mental change is better still.

When we really begin to rest in earnestness, we should allow the half-spent motions to subside before we try to become inwardly still. If we have been greatly occupied, there will be numerous trains of thought to be dealt with one after another before we can expect fully to control our mental activities. It is bet-

ter to dismiss these one by one at the beginning than to let them intrude all through one's meditation. Those who are not in the habit of practising spiritual meditation will find that merely by keeping still they can rest. By this one means, ceasing to think with the brain, turning from the usual round of activities and keeping every muscle still, sitting or lying in a motionless position for ten minutes. One who has tried this method with success will find in due course that he is becoming more quiet at the center. This center will at first seem to be merely in the nervous system, especially in the brain. But after a time one will think of the self as the center, and of the brain as a mere instrument.

A realizational rest will accomplish what days and weeks will not secure, under ordinary circumstances. Physical repose or nervous-rest is merely a preparation in comparison. By a realizational rest one means entering deeply into the spirit of a great truth. Suppose, for example, you quote the saying, "Be still and know that I am God." Then dismiss every other thought and enter into the quietly vivid realization of what it means thus to be still. Having thus gained the idea we should really be still, let go within, enter fully into the thought of the divine presence.

The prime difficulty with many is simply that they have never "let go." It is not easy to "let go," but one can approach the goal by degrees. First one should begin in daily life by ceasing to try to make people over. Next, you should stop trying to manage them. Then give over the attempt to convince the unwilling. Concentrate on what is before you by endeavoring to do your part of the world's work well, remembering that you are not at the helm of the universe. You will gradually discover that you have more time and energy, that you are less tense, more free. Then carry the proeess further by removing a little more tension each day.

An incident from real life is in order here. According to report, a German American was captured during the Civil War by confederate soldiers who immediately made all preparations to hang him as a spy. The captive made no effort to resist, saying nothing until the noose was about to be put about his neck. Then he asked what his captors were going to do. "Hang you for a spy," was the response. "Well, gentlemen," said he quietly, "whatever is the rule." It is hardly necessary to state that that complacent answer showed his captors that he was no spy. Try the plan of complacently accepting "whatever is the rule" in the cosmos and you will find a great change coming over your life.

*We create our tensions and fatigues largely through our resistances,* we have scarcely tried the method of non-resistance.

Any number of troubles will cease to exist if we cease paying attention to them.

Thus the art of resting leads gradually from the outer world to the inner until we see that it is essentially a question of spiritual faith. If you have acquired a faith that generates repose, this repose will express itself throughout the organism. You will then cease to worry, you will stop all coercion and self-coercion, patiently adapting yourself to the wisdom of the situation. This will bring about a willingness to let "the increasing purpose" that runs throughout the ages attain its end in its own way. With peace at the center, you will find that you have more reserve-power, hence you will need to rest less frequently. Accordingly, you will live

more in the present, checking the old tendency to cross bridges which you have not yet reached.

Meanwhile, it is indeed necessary to know how to rest along the way, and one should learn not only to take long breaths between, but to intersperse throughout the busiest days a few moments of refreshment in the realm of the ideal. Whenever you cannot find a helpful thought, always remember that there is virtue in merely keeping still—not holding still forcefully, but becoming progressively still within, first in body then in thought. The center of quiet power will grow, if one fosters this habit so that in due time one can turn more directly to the calm place within—a calm spot within the hurricane, it may sometimes be.

The foregoing statement, namely, that we should stop thinking with the brain, gives a clue to this calm spot within. At first thought this statement seems a strange one, for it might be asked, how can we think otherwise than with our brains? We all know by experience, however, the difference between forcing the brain to think and simply following the meditative development of thought. One reason why we do not readily fall asleep at night, and do not sleep restfully when we do at last lose consciousness in slumber, is found in the fact that we take our problems to bed, turning them over and over, eagerly seeking a solution. The brain thus gets into a whirl, and we cannot stop thinking when we would. On the other hand, there are times when our consciousness is revelational in character, when there is a spontaneous flow of thought that comes without effort. Such experiences are most apt to occur at their best very early in the morning, say at four o'clock, when our experiences pass before us as in a panorama, and thoughts succeed one another of their own accord. But there are various occasions when this sort of thinking can be indulged in. For example, whenever the mind falls into a reverie, whenever one is in a particularly quiet environment. At such times thought seems to be due rather to the shining of an inner light than to any sort of cerebral activity. Such consciousness brings rest and refreshment. In retrospect one can recall the moments of peace which then ensued, and endeavor to become inwardly still so as once more to enter into the revelational spirit.

These experiences in turn suggest easier ways of solving our problems. The best way to get light on a question, a plan, or any idea that may be under consideration, is to dwell on it for a time only, then dismiss it, turning to some other interest. By thus holding the idea in sub-conscious solution one in due course begins to catch the right clue. This half-conscious or sub-conscious process of dwelling upon an idea requires no effort, but is incidental. When at length the idea recurs to consciousness, one may then take it up more actively, reaping the results of the deeper mental activity.

One ought never to take a serious problem to bed, but make up one's mind once for all that the bed is the place for rest and sleep. We sleep restfully in proportion as we give ourselves to the experience. Complete, that is, dreamless sleep, is what is desirable. If we do not awaken in the morning refreshed it is because we have not thus fully consigned ourselves to slumber. Such slumber as we sometimes enjoy during a brief afternoon nap, with the wonders it accomplishes for us, is what we need. The nurse learns to take complete rest in this fashion. If the nurse can acquire it merely by complete physical and nervous relaxation, why not we who have

learned something about the values of thought and our spiritual sources and reserves? Surely, it is possible for each to acquire the art of resting, each in his own fashion, according to his need, his experience and his type. Once well under way in this art, one discovers that it is a part of the philosophical art of life.

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# THOUGHT, THE SCULPTOR

**BY**

**ORISON SWETT MARDEN**

*The True Source of Beauty—We Cannot Keep from the Face That Which We Think and Feel—The Story of the Two Paintings—Subtle Influence of Thought to Make or Mar the Beauty of the Face—Whatever Goes from You to Others Calls The Same Qualities to Meet Your Own.*

"THE GODS WE WORSHIP WRITE THEIR NAMES IN OUR FACES."

*"Every thought is a chisel, literally carving its impression upon the face and form."*

THAT ancient falsehood, "Beauty is only skin deep," has been repeated so often that it is accepted as a truth. Nothing can be falser. Beauty is *heart* deep, *soul* deep. I have seen faces perfect in outline and coloring, yet so dull and cold, sensual, hard, or expressionless, that they stirred no feeling of admiration; in many instances they aroused a feeling of antagonism or repulsion.

We cannot hold bitterness in our hearts and express genuine love and sympathy in our faces. The face and heart correspond. We must soften the heart if we would soften the face; get the wrinkles out of the mind before we can keep them from the face. It is impossible to keep out of the facial expression for any length of time that which we actually think and feel.

It is only by constantly holding the love image, the helpful, sympathetic ideal, the charitable, magnanimous thought towards others that we can make our faces beautiful, loving, and sympathetic.

Every human countenance registers with unerring accuracy the dominant sentiments of the soul. Study your face carefully, and see what it says to the world, what message of good will or selfishness does it carry? Has charity softened its outlines and has magnanimity left a trace there? Has the spirit of love and helpfulness illuminated it with a divine light? Have unselfishness and the love of truth made it aglow with a beauty that no mere flesh-tinting can give? Is it refined and spiritualized by high thinking and noble doing? Or is it growing hard and coarse and brutal by familiarity with base passions and motives?

Our faces and manners are the bulletin boards on which are advertised our habitual thoughts, our life histories, our motives, our ambitions, our hopes, our

fears, our aims, our triumphs, our defeats, our courage, our cowardice.

We are open books to all men who take the trouble to decipher our outpictured thoughts and emotions. We cannot long deceive people as to our characters, because everything within us is trying to defeat the lie and to express the truth. Everything we harbor in the thought proclaims itself to the world through our faces, our manner, the impression we make.

If we are selfish and greedy, we cannot radiate love and happiness. If our thoughts are mean, stingy, sordid, we shall make the same kind of impression upon others.

All real and enduring beauty must come from within. Notice how angry passions, evil emotions, worry, fear, hatred, envy, jealousy, malice, even though they be but momentary feelings, will distort and destroy for the time being the most perfectly fashioned face. If evil thoughts or deeds be persisted in, the transient effects will become lasting.

The story of the two paintings by Leonardo da Vinci is one that may be paralleled every day in actual life. The great artist had painted the face of a lovely child, and was so fascinated by the picture that he kept it constantly before his gaze in his studio. The sight of the beautiful child face tranquilized his soul in sorrow or in anger. He resolved to paint a picture which should be its opposite. Long and patiently he searched for a model, but could find no face bad enough to parallel in hideousness the angelic beauty of the young face in his studio. Many years afterwards, when he had given up the search, he looked upon the almost inhuman countenance of a criminal, lying in despair on the floor of a prison cell. At length he had found the model for whom he had been looking. He painted the terrible face, and then learned to his amazement that the crime-hardened man and the angel child were one and the same. Brutal passions had transformed the seraph into a demon. The body had been refashioned by the mind.

Many a so-called successful business man would be shocked if he should compare his hard, greedy bulldog visage of today with the photograph of the sunny, responsive, generous, optimistic boy he was at the time he was graduated from school or college. He never dreamt as he stood on the threshold of active life that his face would one day harden into lines of selfish avarice and anxious striving for place and power.

Many a woman richly dowered by nature at the outset can hardly recognize in the crabbed, sour, seamy face that looks back at her from her mirror today, a trace of the winsome-faced girl of twenty years ago, who was followed by admiring eyes wherever she went. The years of fretting and fault-finding, of envy, jealousy, and uncharitableness have scored their ineffaceable marks so deeply that all the world may read their story.

Subtle and sure beyond all other forces is the power of thought to make or mar the beauty of the face. The thoughts which dominate you, the motives which are strongest in your life, will reappear in your face, will speak aloud in your manner.

The moment an actor enters into the life of the character he is representing, it is expressed in his face, his gesture, his whole manner. An experienced observer can read the language of his face the thoughts which are passing through his mind even when he does not say a word. He can read anger, hatred, jealousy, revenge, joy, serenity, anxiety, worry, the criminal intent, almost as plainly in the actor's face as in a book.

Unlike the statue, the face is carved from within by invisible tools. The

thoughts, the passions, the emotions are the invisible chisels. Fear and worry are the tools which make hideous furrows; unbridled passion laughs at our weakness from the deep wrinkles it has made.

The thoughts are chisels which are constantly shaping the expression, the lines of the face, and modifying the manner.

We frequently see the power of thought strikingly illustrated, when a great sorrow or disappointment, or a heavy financial loss, in a short time so changes the appearance of a man that his best friends scarcely recognize him. The thought of his misfortune has dulled his eye, whitened his hair, and seems to laugh demoniacally from the very wrinkles it has made in his face.

Whatever we concentrate upon, the mental attitude, for the moment, forms the mental pattern which the life processes going on within us are constantly copying, reproducing, outpicturing in the body, in our environment.

*"The Gods we worship write their names in our faces."* Every face we see is an outpicturing of the dominant thoughts and emotions. The idea upon which the mind focuses, moulds and fashions the physical life.

How easy a trained eye can read in strangers the God they have been worshipping. Whether it is the money god, the fame god, the power god, or the god of sensuality—the lust god. We read the story in the manner, in the conversation, in the mental radiation. The face is a table of contents of the whole life history. How easily one can tell by the expression of the face, the man who has lived much and long been familiar with vice; the man who has long harbored impurity, who has been familiar with evil associations, tells the story very plainly in his face.

On the other hand, one who has lived a clean, noble, pure, unselfish life, the story is just as faithfully outpictured in the face, the manner and the spiritual radiation. When purity, goodness, unselfishness, and soul beauty live in the thought, they very quickly look out.

The sculptor cannot call anything out of the marble which does not first live in his mind. He can only transfer to it his thought, his model, his ideal. He could not call an angel out of the block of marble with a demon model in his mind. If he would express mental beauty and grandeur in the face which he chisels, these qualities must first dominate in his thought, must first live in his own mind, in his own thought model.

He cannot do it while hatred, jealousy, or malice possesses him. There is a sculptor within each one of us whose chisel is always true to the thought, which always copies the ideal. The mental image precedes its expression on the face. The body is the state which corresponds to every touch of the thought chisel.

There is no such thing as a cosmetic which will hide the base Thought, dissipate the Wrinkles of Evil, obliterate the hard lines of Greed and Cunning.

The heart is the great sculptor of the face. If the heart changes, the face will change with it. A hard brutal face cannot long withstand the softening influence of a tender, loving heart. If you soften your heart towards those whom you have hated, of whom you have been envious or jealous, your face will soon soften to correspond. Nothing can withstand the power of love. If we dwell upon this great transforming force, we shall tend to become like it.

But the moment we begin to harbor ill-will towards others, hatred thoughts, jealous, envious, revengeful thoughts, they will soon begin to appear upon the face.

How quickly the passion which is rag-

ing in the mind will disfigure the face! After a storm of hatred and jealousy has been raging in the mind, the brute, which perhaps you have been trying to smother and bury for years, rushes to the face and looks out of the countenance, so that it completely overshadows the God image.

Whatever goes from you to others calls out from them the same kind of qualities to meet your own. If the God within you—the ineffable spirit of love, of charity—speaks to a man, although he may be a criminal, the God will come out of him to meet it; but if you fling out diabolical, satanic forces, as hatred, jealousy, envy,—they will arouse and call out the devil from the victim of your thought radiation. Good will come out to meet good, evil in response to evil hatred comes out to meet hatred, love to meet love, because they are affinities. Thought obeys a law as inexorable as that of mathematics. No love can return in exchange for a hatred thought; but if your thought is freighted with love, love will come back to meet its own. To have friends we must show ourselves friendly. To be loved, we must love.

Even the brute natures respond to the quality of our thought. An animal tamer can lead a wild beast with a string by the use of kindness and gentleness, when ten men by only using force might not be able to make it move. There is something within us which leaps forth to meet kindness and gentleness, and there is also something of the brute within us which leaps forth to meet the brute impulse.

### *UPWARD*

*BY H. ISABEL GRAHAM*

FOR gain is pain and pain is gain
Let us aspire
To rise above the wrecks of time
To something higher.

# *HAPPINESS!*

*BY*

*M. FRANCIS CAVALLON*

HAPPINESS: To look at the future without flinching; to know the rocky road ahead and have a desire to tramp; the will to rise above the material; to be content to breathe fresh air and defy conditions; to accept all as good; to believe in your fellowmen and stretch, loyally, a hand to one less aware of the ways of Life, for he who takes his lot too seriously, dies.

And envy not—you don't even know whether or not the fellow you believe better off is really so—you have no way to tell. Then don't envy him, it makes bad blood—physiologically and metaphorically.

Use all that Nature gave you to the best advantage, as a good mechanic his tools.

Don't let big things or little things that come to pass interfere with you—how useless when you cannot help their intrusive presence. Don't cause them to leave traces on your brow. Wrinkles are bad for the looks of you and for the good of your peace of mind.

Don't play scholar to the vicissitudes of Life, but be their Master. Learn the game of living and play it fair and square.

DO more than you are paid to do, and you will soon be paid more for what you do.

BE peace on earth.
Be peace on earth.
To men of gentle will.

—*Thackeray.*



# THEIR LESSONS OF LIFE

*By*

*Anne Warner*

An Allegory About Love.

TWO women by the water with the drifting morning moon above. Drifting moon, drifting through clouds that swept ahead rapidly. And the water swept rapidly, too, swept on towards the sea. But neither clouds nor water moved as fast as the moments then speeding, for they were few and precious,—precious because the women were friends and their hour of parting was nigh.

One was in white with a narrow band of gold about her hair and sandals of finest silk and leather upon her feet. Her eyes were large and brilliant as the stars,—eyes full of hope, love and trust.

"I have no fear," said the woman in white, "I would follow wherever he led and I could never fear. Neither oceans nor deserts—neither wild beast nor coiled serpent—nor poison—nor plague could ever drive me back. Fear is for those who do not love greatly enough. I love greatly. Love is my lesson."

Answered her friend,—"and being left alone is *my* lesson. Being left alone in my hour of stress. That is my lesson. That is what I must learn." And then the other woman hid her face in her hands and wept. She was in the black that mourns—mourns even when the mourner sleeps and forgets. Her hands were small as a child's—and her burden was large—as large as a child. Her hair was unbound and her shoulders which were bent shook with sobbing.

She of the golden fillet put her arms about her and strove to comfort her, but—

"I was unfit," she cried, "I was too ignorant. I am not equal unto myself,—how shall I be equal to all the future?"

"That is your lesson," said the woman in white, her large eyes dilating serenely;—"you see yourself as weak, but your need will reveal you as strong."

"God help us both!" was all that the other made answer, and neither spoke again until the setting of the moon brought the sun up out of the horizon and the tide up out of the sea.

Then the two women arose, laid their hands on one another's shoulders, looked long in one another's eyes, said some few words full of tender meaning,—and parted.

The one walked on upon the river-bank, looking ahead to where the sea tossed boats at anchor. The other turned inland, and the trees soon hid her and her burden, and her long floating hair from all eyes.

* * * * * *

The child was born on the evening of the third day after. They laid him down upon his mother's arm and she turned her head and looked.

His face was pale and behind him shone a light. As she looked the light grew brighter, and as she stared, knitting her brows, it glowed more intense. Then the woman raised herself upon her elbow and looked once yet again and knew that That which she had dreaded as

helpless and needing more than she had to give, was a Teacher sent by God to minister to her in the hour of stress. No fragile infant but a mighty Master—the Truth revealed in the golden aura that blinded her gaze.

She clasped her free hand to her heart and prayed, and when she prayed the new-born child opened his eyes and looked at her and opened his lips and spoke to her.

Saying: "You know me?"

"Yes;"—she answered him in a whisper,—"yes."

"Then listen?" he said in his voice of subtle sweetness.

"I listen," she answered.

"You look for a burden, God has sent you a teacher."

"I am unworthy," she murmured, bowing her head.

No one is unworthy of what God sends. The sending is the consecration of that which we receive. Pain or joy—if it reach us it is because it is ours. Only that which passes by upon the other side is not of God's sending. Open your arms and cherish me that I may live. Open your heart to all the world that I may teach you and through you the world."

"Through me!" the woman said in awe,—"through me, the world?"

"So it is written," said the new-born babe, "so must I teach this time. All human teaching must come through flesh and blood."

Then she laid her head down again—being very weak, "I shall learn," she promised him; "whatever you teach shall be my lesson in life."

And then she slept. But the child slept not, lying quiet beside her, considering his hour and his opportunity and of what strength his mother was made.

When she awoke and turned afresh to him, he said:

"All that I teach you you will set down on tablets, and the Rule shall be that None shall ever See or ever Know."

"But if none shall ever see or ever—" she began.

"Oh, question not,"—said the child, "it is your lesson."

Then she was ashamed, and—"No one shall ever See or ever Know," she promised him.

And henceforth she served him day and night, and he taught her, and she wrote all that he taught on the tablets and kept them locked away. Marveling meanwhile at how it could be a lesson.

* * * * * *

Out of the distant sea came the distant ship. And made port and dropped anchor.

The boy was playing by the river-bank when his mother saw a figure, clad in gray, coming from the port. She knew who it was,—rose,—and took hasty steps to meet her.

"Oh, my dear, my dear!" the other cried. And then their arms were clasped about one another's neck and their lips were meeting. She who had gone forth in white and gold was come back in gray sack-cloth. It was her lesson.

"It is years—many years—" said the woman in gray,—"but oh! what I have learned! Sit down, and let me sit down at your feet and let me tell you all—all. My lesson. My lesson in life."

The child had run into the wood; his mother sat down, and the woman in gray sat down at her feet, and clasped the other's hands within her own and looked up into her face.

"I thought that I loved him when I went with him;"—she said,—"well, listen. I did not know what love meant then. No woman can know what love means until she has starved for the man, thirsted with him, blistered her hands in his need, and even then, even then, she knows but the poorest half. But

when they have starved and thirsted together for the love of others, when their hands have been blistered in answer to the need of others,—when they have joined their souls to the service of all the world,—the world of those others—then—then they know love. Such was my lesson."

The mother looked into her friend's eyes—her own were glowing—because she saw that her friend believed in the marvel of her own lesson, and knew not the vaster Marvel of the lesson beside her.

"Listen," said the woman in gray again, "this is the pilgrim's dress—I shall never know a different. I shall never have a home—none of the human joy will ever be for us. Listen, we live united in God's service, we know no will but His—we seek nothing of earth except to serve those whom the earth bears. It is our lesson."

The mother felt her heart beating, beating, bursting with her mighty secret. For her lesson was yet greater. Her lesson was one on which the world waited.

The woman in gray raised herself upon her knees, her voice sank; "Listen," she whispered; "you know how the Spirit fills and flows and that the Spirit shines with eternal light?—Well, in the midnight, when I look towards him where he sleeps, I see that light about his head—and I know that it is given me to minister to one of God's saints! There, that is my secret. That is what God has dealt to me. Such is my lesson. Oh, believe me, to learn it is to know heaven even when burning—or lying in agony unsuccored."

She paused, clasped her hands as if in prayer, and looked up into her friend's face. The other woman was shaking from head to foot, no other thought than one found place within her,—"And I"—she cried, "let me tell you my story"—and she told her everything in that instant. All the secret. How if the other loved, she—her friend—learned of Love himself,—of Divine Love for Mankind.

* * * * * *

The friend listened, wide-eyed.

"Where is the boy?" she asked then, trembling.

They rose and went hand in hand to seek him.

And they found him in his mother's hut, sleeping. But his sleep was the sleep which knows no waking. Such was the mother's lesson. Such was the woman's lesson. That which we might learn and do not learn, fades out of the universe for us and forever.

* * * * * *

The mother had fallen across the bed and her soul had passed on, crying out wildly after the Trust which she had betrayed. The lesson unlearned. Learned too late. Learned beyond this life.

And the woman in gray stood still there beside the bed, looking down upon them both. At the dead woman's girdle hung the key to the tablets.

"I will save the tablets," said the woman in gray, "that I can do, for him and for her, and for the whole waiting world. The teaching can still be given.

She took the key and unlocked the case. She lifted out the great tome. Then, on her knees, she opened the book.

And every page was pure and spotless.

Then the woman in gray bowed her head, understanding somewhat of what should have been, at last.

Lessons—their Lessons of Life. The lesson learned and to be lived in love, and the lesson that might have been and was not.

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IT is only the weak mind that is disturbed by strange doctrines.

—*Progress.*



# CELL-MINDS

By

WILLIAM WALKER ATKINSON

PART II.

A NUMBER of the best authorities have used the illustration of the process of the cells in healing an ordinary wound, in order to show the activity and "mind" of the tiny cells. We have become so accustomed to the natural healing of a wound, scratch or broken skin, that we have grown to regard it as an almost mechanical process. But science shows us that there is manifested in the healing process a marvelous degree of life and mind in the cells. Let us consider the process of healing an ordinary wound, that we may see the cells at work. Let us imagine that we are gazing at the wounded part through a marvelously strong microscope which enables us to see every cell at work. If such a glass were provided we should witness a scene similar to that now to be described.

In the first place, through our glass, we should see the gaping wound enlarged to gigantic proportions. We should see the torn skin, tissues, lymphatic and blood vessels, glands, muscles and nerves. We would see the blood pouring forth washing away the dirt and foreign substances that have entered the wound. We would then see the messages calling for help, flashing over the living telegraph wires of the nerves, each nerve-cell rapidly passing the word to its neighbor until the great sympathetic centers received the call and sounded the alarm and sent out a "hurry up" call to the cells needed for the repair work. In the meantime the cells of the blood, coming in contact with the outside air, have begun to coagulate into a sticky substance, which is the beginning of the scab, the purpose being to close the wound and to hold the severed parts together. The repair cells having now arrived at the scene of the accident begin to mend the break. The tissue, nerve and muscle cells, on each side of the wound begin to multiply rapidly, receiving their nourishment from the blood cells, and quickly a cell bridge is built up until the two severed edges of the wound are reunited. This bridging is no haphazard process, for the presence of directing law and order is apparent. The newly born cells of the blood vessels unite with their brothers on the other side, evenly and in an orderly manner, new tubular channels being formed skillfully. The cells of the connective tissues likewise grow toward each other, and unite in the same orderly manner. The nerve cells repair their broken lines, just as do a gang of linemen repair the interrupted telegraph system. The muscles are united in the same way. But mark you this, there is no mistake in this connecting process—muscle does not connect with nerve, nor blood vessel with connective tissue. Finally the inner repairs and connections having been completed the scab disappears and the cells of the outer skin rebuild the outer covering, and the wound is healed. This process may occupy a few hours, or many days, depending upon the character of the wound, but the process is the

same in all cases. The surgeon merely disinfects and cleans the wound, and placing the parts together allows the cells to perform their healing work, for no other power can perform the task. The knitting together of a broken bone proceeds along the same lines—the surgeon places the parts in juxtaposition, binds the limb together to prevent slipping, and the cells do the rest.

When the body is well nourished, the general system well toned up, and the mind cheerful and active, the repair work proceeds rapidly. But when the physical system is run down, the body poorly nourished, and the mind depressed and full of fear, the work is retarded and interfered with. It is this healing power inherent in the cells that physicians speak of as the *vis vita* or *vis medicatrix naturae,* or "the healing power of nature."

It is of course true that the life and mind in the cells is derived from the Subconscious Mind, in fact the cells themselves may be said to *embody* the Subconscious Mind, just as the cells of the brain *embody* the Conscious Mind. In every cell there is to be found intelligence in a degree required for the successful performance of the particular task of that cell. Judson says: "All organic tissue is made up of microscopic cells, *each one of which is a living, intelligent entity, endowed with powers commensurate with its functions.*" In short, *the cells of the body are living organs for the expression and manifestation of the Subconscious Mind.* There is not a single cell, group or part of the party which is devoid of mind. Mind is imminent in the entire body, and in its every part, down to the smallest cell.

The following quotation from Dr. Thomson J. Hudson's "Mental Medicine" clearly expresses a truth conceded by modern science. Dr. Hudson says:

"It follows *a priori,* that every cell in the body is endowed with intelligence; and this is precisely what all biological science tells us is true. Beginning with the lowest form of animal life, the humblest cytode, every living cell is endowed with a wonderful intelligence. There is, in fact, no line to be drawn between life and mind; that is to say, every living organism is a mind organism, from the monera, crawling on the bed of the ocean, to the most highly differentiated cell in the cerebral cortex of man. Volumes have been written to demonstrate that 'psychological phenomena begin among the very lowest class of beings; they are met with in every form of life, from the simplest cellule to the most complicated organism. It is they that are the essential phenomena of life, inherent in all protoplasm.' (Binet.) It is, in fact, an axiom of science that the lowest unicellular organism is endowed with the potentialities of manhood. I have remarked that each living cell is endowed with a wonderful intelligence. This is emphatically true, whether it is a unicellular organism or a constituent element of a multicellular organism. Its wonderful character consists not so much in the amount of intelligence possessed by each individual cell, as it does in the quality of that intelligence. That is to say, each cell is endowed with an instinctive, or intuitive knowledge of all that is essential to the preservation of its own life, the conservation of its energies, and the perpetuation of its species. In other words, it is endowed with an intuitive knowledge of the laws of its own being, which knowledge is proportioned to its environment."

The cell has the intelligence sufficient to enable it to seek nourishment, and to move from one place to another in search for food or for other purposes. It holds to its food when secured, and envelops it until it is absorbed and digested. It exercises the power of choice, accepting

and selecting one portion of food in preference to another. It has the power of discriminating between nourishing food and the reverse. The authorities show that it has a rudimentary memory, and avoids the repetition of an unpleasant or painful experience, and also returns to the locality in which it has previously secured food. Biological experiments have shown that the cells are capable of experiencing surprise, pleasure and fear, and that they experience different degrees of feeling, and react accordingly in response to stimuli. Verworn, a biologist, even goes so far as to assert that they habitually adapt means to ends, near and remote.

Dr. R. Dunn says: "From the first movement when the primordial cell-germ of a human organism comes into being, the entire individual is present, fitted for human destiny. From the same moment, matter, life and mind are never for an instant separated, their union constituting the essential work of our present existence." Carpenter says: "The convertibility of physical forces and correlation of these with the vital and the intricacy of that nexus between mental and bodily activity which cannot be analyzed, all lead upwards toward one and the same conclusion—*the source of all power is mind.* And that physical conclusion is the apex of the pyramid which has its foundation in the primitive instincts of humanity.

(THE END.)

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HE came up smiling—use to say,
He made his fortune that a-way.
He had hard luck a-plenty, too,
But settled down and fought her through,
And every time he got a jolt
He jist took on a tighter holt,
Slipped back some when he tried to climb,
But came up smilin' every time.

—*James W. Foley.*

## *OH YE WHO DWELL ON MOUNTAINS*

### *BY FRANCIS WALDRON*

OH, ye who dwell on mountains
Yet never see the sky,
Asleep beneath the pageant
Of the great stars wheeling by,
Who never know the joy
Of God's great winds deep toned cry,
Oh, wake ye to the starlight,
Hold vigil for the sun,
And shout ye with the mighty wind.
And see the day begun.

And ye beside the seacoast
Who comprehend no sea,
Nor know the sound of breakers
For a swelling symphony,
And have no souls to follow
The ships, far out and free,
For you the tides are flowing,
For you the great waves roar,
Your soul may sail the ocean
Although you walk the shore.

Ye dwellers in great cities
Who find no sacred fane,
Who seek within tremendous halls
But little things and vain,
And where great leaders give their lives
Live your lives but for gain,
Look for your holy temple,
Search out your sacred thought,
Awaken to your leader,
Then,—go labor as ye ought!

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## *YOUR SOUL ON TOP*

### *BY LOUISA A'HMUTY NASH*

THE teacher thus explained the Apostle's words:
"The body you keep under! * * *
"Your mouth from greediness; your hands not free
To strike a blow in anger;
To laziness not pander!"
And then she said, "Now, Donald, you explain
It back to me,—this matter!" * * *
His arm outstretched, his blue eyes bright and clear,—
"My soul on top!" said Donald.



# OUR DAILY RECORD

*By*

*Robert H. G. Smeltzer*

THERE is a reason for this article. It was caused by an inspiration which came to me the day following the cause thereof.

Let me explain by saying that at an evening's vaudeville performance, at which I was present, one of the entertainers made use of the appliance which reflects drawings upon the screen, that is to say, he sat at a table drawing (whistling all the while), and his method, from start to finish, of making the picture was shown very clearly thereon.

At the startoff of each picture, the screen was blank (snow white), the artist was at liberty to place thereon any sort of picture—good, bad or indifferent, and I may say that some of his efforts excelled others. His methods were variable, he would produce one picture with rapidity, while another would require great pains.

Then, too, he had the habit, as do most chalk talkers, of mystifying the audience, holding them in ignorance of, and suspense as to just what he is going to shape, his last few strokes bringing the whole thing out plain and clear on the screen, and I remember that once he resorted to the ruse of drawing one picture upside down to puzzle the audience.

The next day my mind reverted back to all this, and I then and there clearly saw the lesson taught. It was one which was left to be found, not pointed out, and perhaps there were many (the most of the onlookers, I presume), who did not grasp its full import.

I was wont to liken each of his efforts to the daily routine of every soul of us. I could see how we are all reproducing pictures, just the same as that artist, and each one of them is a DAILY picture of our actions during those twenty-four hours,—thrown vividly on the SCREEN OF LIFE. And how many try to deceive as to the picture they are drawing, but there is one Judge who cannot be fooled.

How true it is, and very unfortunate too, that we do not realize this fact. At the break of each day our Creator starts us off, each in search of his daily picture, and what do we bring back to him at the end of the day? Some very good, some very bad and some indifferent pictures we all know. But how many good pictures if each of us realized fully what is expected, what we really can do if we try, and lastly do our best.

Each day the screen is snow-white to receive the message we are about to write in indelible lines. There is no retracing no going back to correct mistakes, but the FUTURE awaits our best efforts.

If we realize strongly our obligations to ourselves, to our fellowman and to our Supreme Creator, then we shall always throw creditable pictures on the Screen of Life.

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ABILITY doesn't count, knowledge is useless, experience has no worth without the driving force of optimism.

—*Kaufman.*



# THOUGHT-FULL PLAYS

BY

S. JAY KAUFMAN

IT IS so easy to misunderstand. Perhaps one should put it this way: misunderstandings are so frequent. In any case it remains uncontrovertible that the preponderance of bickerings are due to sheer laziness. Majorities are seldom earnest, they do not weigh thoughts before giving opinions and hence snap judgment rules.

This is to be looked for in an age where everything is labelled, and labelled generally. Thinkers do not label. They know that semblances are not likes, and so they dig and dig deep. When for example, you mention New Thought, the thinker does not at once say, "Oh, that's a part of Christian Science isn't it!" He either says nothing if he doesn't happen to know, or he inquires and learns that Christian Science happens to be a part of New Thought. And so he understands both. He does not reach into a mental pigeon hole and get a label that limits; he uses common sense detailed understanding that neither defines nor confines.

And so when we say a play is a New Thought play, our average chap flies to one of two notions. Either he thinks it deals with Christian Science and the "think and pray and you'll get" idea, or he is certain it is a preachy stupid play full of morals and platitudes. While these plays may be New Thought plays, and while a New Thought play *may* be stupid, preachy and dull, it does not follow that these are the only New Thought plays. This is where the labeller gets confused. A New Thought play is a play with an idea—a developing, helpful, constructive idea. Not necessarily a play for the "intellectuals." A play which shows a phase of life and a remedy for the wrongs in that phase.

These thought-full plays take for their subjects the conflict of characters in actual life. They show the effect, incidentally, of certain conditions, environments or thoughts. They give us an outlook for the morrow, they answer for us what our rights are as against those of our fellow beings. And primarily they are planned as amusement—the test and purpose of every play.

This season has been most extraordinary in respect to the number of idea plays and ideal plays. Happily they have succeeded in great measure. The French farces, the triangle husband-wife-friend plays, and the like are no longer American commodities. And this is gratifying for many reasons. It means we want cleaner plays, we want plays that leave a benefit, and plays by our own writers. As a matter of fact practically all of the big successes of the past year have been by Americans. To keen observers this must mean more than appears on its face. It means that public taste is becoming improved and improved for better things—"turkey-trots" to the contrary notwithstanding.

Of these plays with ideas "The Return of Peter Grimm" stands out as the

most unique. It was the season's biggest sensation and this is most extraordinary since its subject—the return of the dead—is one about which we know almost and perhaps altogether nothing. Indeed, there are instances galore of supposed returns, but not one absolutely clear case stands established and accepted. I do not mean to suggest that spiritualism is without foundation. I take no sides here. Mr. Belasco in this *play* proves *this* spirit returns, but he is careful to say on his program that he makes no pretentions about the idea and that the play is offered as an amusement only. The thought I have in connection with it is that the theater is doing a commendable work in giving us plays with ideas about which we are thinking.

"The Talker," "Bought and Paid For," "As a Man Thinks," "Every Woman," "The Pigeon," "Elevating a Husband," "The Bird of Paradise"—these are some of the plays recently done which are carrying messages. Support these and the managers will give you others like them. Arnold Bennett has written a play called "What the Public Wants." It shows that newspapers give the public what it wants. Managers are business men—a few only are artists. Show them what you want and you'll get it. Your way to show them is via the box office.

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# *THE RENEWAL OF THE BODY*

*By*

*Annie Rix Militz*

Eleventh Lecture.

Paths of Pleasantness.

*Meditation: "Thou wilt show me the path of life; in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore."*—Ps. 16:11.

*"Happy is the man that findeth wisdom * * * her ways are ways of pleasantness, and all her paths are peace."*—Prov. 3:13, 17.

LIFE is God and to live the life is to walk with God, the heavenly way, the path of joy. "All the way to heaven is heaven." In it there are no thorns, no sorrows, no misunderstandings, no poverty or disease of any kind. The path of life is the fullness of joy. The path of life is the path of God. At the right hand of God are pleasures forevermore, and at the left hand, and one with God, which is to be in heaven.

It is the way of the transgressor that is hard, not the way of truth. Gloom, despondency, discouragement and fear are signs of missing the way, and the eyes must be lifted up and the divine will sought with prayer and meditation until the normal state of peace and joy returns.

The mind stayed on God is kept in perfect peace. It is both natural and spiritual to be joyous. The child that is natural is not gloomy, nor despondent, but joyous. Even in the midst of death, if it smiles or laughs, it is counted

normal and all right, for it is a child, and joyousness is its right estate.

Sorrow is quickly forgotten in youth, for youth is the joyous state. To drink of the fountain of youth is to drink of joyousness, the brightness and the lightness, the freedom and the resilience of youth. The merry laugh, the quick response, the bright eye, all these expressions of joyousness are still youthful though many years are to the account of a human being;and in age, the peace that crowns great years is still the peace of joy; not the peace of resignation, nor the forced peace of submission; but the active peace that is the bloom and the fruitage of the joy that rests in divinity—the "joy of the Lord."

"The joy of the Lord shall be your strength" throughout your whole being. Joy and happiness bring grace to every part of the body, and especially is it strength to the knees. Happiness and joyousness manifest as fearlessness, and fearlessness is strength in the knees. Those who are normal in their consciousness of joy will have certain manifestations through these great joints, so that the knees are strong and yet free, not stiff but elastic.

Our knees stand for our belief in the power of non-resistance. This belief is rightly placed through wisdom, through knowing one's self, that there is nothing to fear, nothing to be ashamed of, nothing to resist, nothing to create pride in us. When the joy of life is free then there is freedom in the knees through agreement and the love that causes the knee to bow easily. There are two reasons for bowing the knee, the false one of slavery and the true one of love. When we read, "that at the name of Jesus every knee shall bow," the bowing of the knee is in the acknowledgment of the love, not the slavery of the one who bends; it is the bowing of the knee of the lover, the one who serves and gives homage, and who honors himself even as he honors his loved one in the bending of the knee.

Wisdom is back of the non-resistance to evil, the non-resistance to injury which makes one conqueror. The wisdom that knows the nothingness of evil, that it is not to be resisted, but to be met and overcome with truth, so that there is the yielding before it, to conquer, the bending before it but to rebound, master and not slave.

The coming of the Christ brings "the oil of joy for mourning" which overcomes friction and makes the way of life smooth. This is ease in all joints of the body: to see that there is no place for sorrow, no place for discouragement. He shall give the oil of joy for mourning; sorrow must fly away; tears must be wiped from the eyes; and all sense of friction must pass from the consciousness with the coming of the Christ.

"How beautiful are the feet of them that bring us glad tidings," we read in the Scripture. The feet of the Spirit are the thoughts that are swift and sure, and truly walk the way of life. Our belief concerning the way of life is pictured out in the feet. If our thoughts are true concerning the way of life, and according to the right views of life; seeing that divinity always walks the path of peace and the way of pleasantness; that there is nothing hard in the divine life; that life is easy and free and smooth and as a bed of roses in the way of truth; then the feet are normal, without any pain or false manifestations. But it has been taught, even in religions, that the way of life is hard; that the way of right is particularly thorny and difficult to walk, and all this teaching is from a false basis. It is to the false thinking man and the false believing man that the way is hard; as long as we think our

way is hard or material or painful, there will be the picturing of hard places upon the feet, swollen feet, and the painful joints. The healing is the removing from the mind that false idea that life is hard, that one's path is material and that one's walk in life is miserable. There is but one walk, one path, "I am the Way, the Truth and the Life," says the Christ; the Way is peace, the Truth is happiness and the Life is rest, refreshment, comfort everywhere and in every way.

Those who think of life as hard also believe that things are imposed upon them; that certain relationships are hard to bear; and that contact with the world makes life difficult to live. Now, "greater is He that is in you than he that is in the world." Rise up in your strength and learn to be more positive and know that He that is within is mightier than anything without yourself. This is especially helpful when you are being pressed upon, in your body, by something external, being chafed or blistered by something contacting, and pressing down the little cells that then do not receive the air or blood because they are under such pressure. To supinely yield to the external pressure and feel that you are being imposed on by hard conditions is to forget the power that dwells within you, that can spring up and press against foreign things, not with resistance, but simply by knowing itself as pure Being.

A lady who was walking on the streets of London with a Truth teacher said she felt she could not take another step because the bottoms of her feet felt so swollen and full of pain from certain calloused places, and every step was as on sharp-pointed stones. The teacher said to her, "The life that is in you is more positive than this sidewalk; you do not need to flatten, or yield before materiality; let each little cell rise up in the consciousness of living and being, and no longer be imposed upon by false conditions." She grasped the thought so completely that she did not remember until the next day, that she had not suffered any more after the teacher had spoken. Her feet grew positive in the power to rise in Being, to stand, not aggressively, or resistingly, but just being what they truly are—Spirit.

Joyousness especially expresses itself in the feet, in the ankle and in the quick flying feet, the dancing feet, that "dance before the Lord" in joyousness. The feet are light and swift and quick that live in the joyous consciousness, that know that life is not a burden, that our path is not hard, that we are not material and heavy and pressed down with the weight of sorrow or the hardship of slavery. This is the beauty of the feet, that they themselves shall *receive* glad tidings, as well as to carry glad tidings.

The feet also represent our *understanding* that we walk with God. This perception lifts your feet off the earth, makes you light throughout your whole being, so that you move, not by your feet, but by your Spirit. Have you ever realized what an uplift you can receive by another person's thought to help you up a steep grade or flight of steps, by just touching your back with the finger? Once when the writer was climbing up Mt. Wilson in Southern California, as the climb began to be tiresome and her body to feel very heavy, the thought came: "I am not walking by physical strength but by the Spirit," and with every step she silently repeated the words of Zechariah 4:6: "Not by might nor by power but by my Spirit saith the Lord of hosts," when suddenly she felt herself lifted along the mountain trail as though with wings, and

while her feet went through the mechanical motion of walking, they no longer carried her body, and all the rest of the climb was an ecstasy of joy.

In the story of the manifestation of the Christ through Jesus, there is one act that is very marked in His ministry, called the washing of the feet of the disciples. Read John 13: 1 to 17, and meditate upon the symbolism of this work. The feet being the point of contact between the human body and the earth, represent that point of the consciousness, Spiritual or mental, that is tangent to the realm of appearances. It must be free from the sense of the necessity of matter and fleshly experiences which is adulteration; and from the sense of attachment, not woven into maya like the roots of a tree but free as an angel.

We free our earthly feet from every form of corruption through declaring the truth of our Spiritual feet, unsoiled by delusion of evil or matter. Yet while we abide unstained by the errors of mortality, we must not condemn nor despise aught in the realm of appearances.

Nothing is unclean of itself, nothing is to be counted despicable or contemptible. Remove all thought of contempt for anything or anybody whenever washing the feet. According to the Hindu idea the people who do menial and low tasks, those of the lowest caste, came from the *feet* of Brahm. The perfect man is the circle wherein there is the meeting of the head and the feet. There is no separation in the perfect man between the head and the feet, all are one and all are of equal honor.

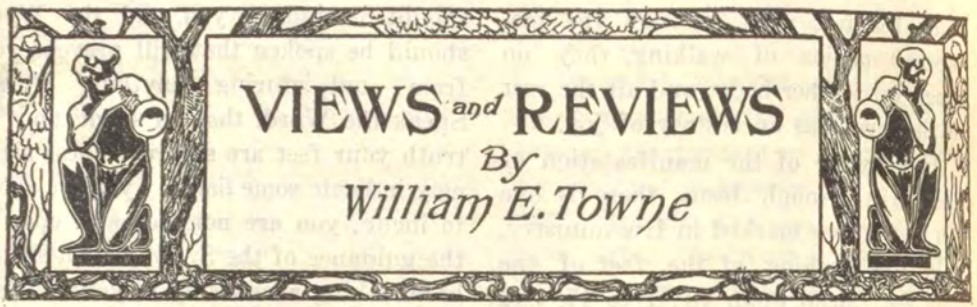
"He maketh my feet as hind's feet," the Psalmist declares, that is, like the mountain deer who springs from rock to rock and never slips. These are good words to keep the feet from slipping. If you feel your feet are being taken out from under you or you stumble, these should be signs to you, and the Word should be spoken that will prevent you from outpicturing anything worse. Speak the Word, that in spirit and in truth your feet are secure. These signs may indicate some liability you are about to incur; you are not, perhaps, open to the guidance of the Spirit as you should be in taking a new step in your affairs; you may seem to make a mistake even a failure. But this can be prevented or changed by your true word sent forth with realization.

Instead of being provoked with yourself when your feet trip, or disturbed over your injuries, or the shame of falling, speak the Truth: "I am kept by the Spirit; I cannot make a misstep, I cannot go wrong, I cannot stumble. The Spirit keeps my feet in the way of life, peace and righteousness," and then you will be saved not only internally, but externally. You will be saved from taking a false mental step and from some outward expression that would be painful and humiliating.

There are no accidents in Spirit. There is nothing that happens by chance. Nothing that is called an accident can be in your experience if you keep close to the Christ. Often declare the Truth: "All my path is pleasantness and all my way is peace. The Way of life is the Way of peace, the path of pleasantness in which there is no pain, no stumbling, no sorrow, no misery. I believe in the way of life, that is holy, healthy, peaceful, perfect, beautiful, even while I walk in the flesh."

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THE man who looks back on his past life and says—"I have nothing to regret"—has lived in vain. The life without regret, is the life without gain. Regret is but the light of fuller wisdom from our past illuminating our future. —*Jordan.*




*You and the Conventional.*

We are mentally lazy and imitative.

That is why we are like sheep and follow along the channels some leader has marked out.

The leader always possesses individuality. He is not a sheep. He is strong because he has initiative and originates action. He does not accept the ready-made suggestions afforded by the policies and the conduct of those around him. His mind is not controlled by suggestions of the conventional.

Nine out of ten, if not ninety out of a hundred, accept, without question, the religion and politics of their fathers. It is far easier to follow a worn path than to create a new one of your own. Or to consider whether the path you are following is the true one.

Only some great upheaval can pry the average mind loose from its favorite ruts. But strength of mind can only be developed by engaging the unknown. The sheltered tree is not the most rugged. The mighty oak that stands alone, in the open, is the standard of strength. It sends its roots deep. It spreads its arms wide. Against it the strongest winds do not prevail.

So the genius is always the one who uses his mental and physical powers. He is self-dependent, in thought at least. He stands alone, mentally if not in a material sense. He leaves the ruts. The conventional does not hypnotize him. He develops from within outward. He is himself. He does not simply reflect the conventional ideas of the tribe.

No man becomes a genius or a man of power unless he stems the currents of world thought. Unless he questions and decides according to his own reason and understanding and intuition.

Genius can never develop until the mind is free enough to follow its own thoughts. The conventional always stifles anything like a genius. Imagine Edison as having spent four years at college as a young man and then becoming a college professor. Would his genius have ever blossomed forth? Imagine Theodore Roosevelt as having become a dentist at twenty-five, and settled down in a city of six thousand. Would his genius for leadership have ever carried him to the president's chair?

Those who become great, under our present modes of thinking, and under our present ways of educating the young, are those who feel a mighty urge from natural ability. We do not make it easy for genius to develop. We do not encourage genius by our customs. We do not welcome originality. As it is now, no one but an intense egotist has courage to do his own thinking and follow his genius to success. Only an intense egotist has power sufficient to overcome mental laziness and get away from the currents of conventional thought.

There is an original vein in every

## VIEWS and REVIEWS BY WILLIAM E. TOWNE

man. There is a path to original development open to every one. There is something *you* can do that no one else can do quite so well. *You* have a work all your own. But you will not find it by slipping into the ruts of the conventional and lolling at ease in the ideas of your teachers and associates.

The great genius is animated from within himself. He weighs all suggestions from the outside and he accords each suggestion only so much weight as it seems to *him* to be entitled to. He does not attach importance to a doctrine or a theory *simply* because it has been accepted by the crowd.

The most of us never tap the real source of original power within ourselves because we are so busy following out the suggestions offered to us from the outside.

"Insist on yourself, never imitate," says Emerson. And this is the secret of power and genius.

Use your mind in a self-reliant way and you become strong. Allow yourself to live the life of an imitator and you become weak. You become dependent upon the crowd.

Keep your thoughts free and unfettered and you give your real self a chance to develop.

### *With Faces Toward the Light.*

A political party cannot continue to exist unless it is fluid and flexible in its attitude toward progress.

New principles must be admitted, in keeping with the times; and not only admitted to the party platforms but carried into action.

The law of the universe is change, growth, new combinations. The great French philosopher, Bergson, says: "Our freedom, in the very movements by which it is affirmed, creates the growing habits that will stifle it if it fails to renew itself by constant effort."

We must constantly advance or make way for others who will. To deny this law is to disintegrate.

The Republican party at Chicago did its best to deny this law of progress. The Democratic party at Baltimore, at this writing, is following suit. Both are trying to hold their organizations rigidly against the expression of the new life that has generated within their bounds. In both parties there has sprung up a demands for laws which will insure greater social justice. Against any recognition of this demand the old leaders, the bosses, are fighting tooth and nail. Social justice, they fear, would cut into corporation dividends; therefore, the demand for fuller social justice is to be stifled at any cost.

Mr. Barnes, Mr. Murphy and the other old line bosses might as well try to stem the tide of Niagara by a verbal protest as to stifle the progressive movement within their respective parties.

It suits these old line politicians to ascribe all this progressive agitation to the malign influence of a few personalities like those of Mr. Roosevelt and Mr. Bryan. But our political progress is independent of any one personality. If the two leaders just referred to were today wiped out by some great calamity, the progressive movement would go on tomorrow and others would come forward to take their places.

The only reason Mr. Bryan and Mr. Roosevelt are leading this movement for progress along the line of social justice

## VIEWS and REVIEWS BY WILLIAM E. TOWNE

and political independence of the money power is because they of all the great leaders are the only ones who see that progress in this direction is not only desirable for the nation, but inevitable if we are to continue to exist under our present plan of government.

The old line leaders are fond of pointing at Mr Roosevelt and Mr. Bryan as the men whose doctrines have brought about a crisis in our history. They mistake the effect for the cause. It is these old line bosses, and the influences behind them, who have induced the crises. Mr. Roosevelt and Mr. Bryan and the lesser progressive leaders have simply seen and pointed out what already existed, and helped the people to see the truth for themselves, and shown them ways—not perfect but the best available—for meeting the crises.

These progressive leaders have said: take the governing power away from the big interests and restore it to the people, where it belongs. It will then be possible to establish fuller social justice and curb the influence of the corrupt social forces which now dominate our political life.

The success of the progressive movement will mean as much to the world at large perhaps as it means to us. It will mean that one nation has turned its back upon the rule of the organized money power, and is facing in the direction of justice to all its people. As the French Revolution and the conquests of Napoleon advanced the cause of liberty all over Europe, so may the victory here of the cause of social justice and self rule for the people advance the cause of social justice throughout the world. The people of other nations are looking to America as a leader, more than we realize. They laugh at our weaknesses, our fondness for money, our love of display, our crudeness, etc., but they realize that we have accomplished more than any other great nation has so far accomplished in solving the problem of popular government—a problem which every nation in the world is now facing. Our experiment in democracy can succeed only as it grows along progressive lines.

The progressive movement within our political life has its birth in a fuller, if unconscious, recognition of the oneness of all Life. Let us go onward with faces toward the light.

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KEEP your physical being in good condition, through (1) cheerful and loving and faithful thinking, and (2) a very moderate amount of the plainest and most nourishing food thoroughly fletcherized, and (3) plenty of outdoor activity and a moderate amount of full breathing exercises, and (4) plenty of pure water, to be drunk the first thing in the morning, the last thing at night, and between meals.

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### *REALITY*

*BY GERTRUDE CAPEN WHITNEY*

YOUR dream is in the land of making.
Your love is there, for just the taking.
Your sorrow dies, at your forsaking.
ARISE TO LIFE! *'Tis time for* WAKING.



# CURRENT TENDENCIES IN EDUCATION

BY FRANK ANDREWS FALL

*Bursar of New York University*

When Benjamin Franklin was a lad his father took him to visit all the industries in Boston that he might select a trade which most appealed to him. Mr. Fall tells us how Boston has elaborated upon this excellent idea and established a Vocational Bureau which helps young men and women to intelligently choose their life work and to decide what they are best fitted for. A great evolution is taking place in methods of education. Our schools and colleges are becoming socialized. Mr. Fall's story of this evolution is thrilling. Read his description of the founding of the agricultural college and the wonderful work it has done for the farmer. Read about the vocational work of our schools, and the part of ethical culture in modern education. Mr. Fall describes what is new and progressive in education, and you will find his article most interesting and suggestive of big possibilities for the future.—THE EDITOR.

SOMETHING big is happening in the field of education. It is the same big thing that is developing in government, in business, and in religion. The people are waking up after a long sleep. They are coming into their own. The men who grow our wheat, and build our houses, and mine our coal have seen a great light. They have come to believe that the good things of life which have long been reserved for the few really belong to the many. And they are taking steps to put these things where they belong.

This does not mean socialism, necessarily. But it does mean socialization of our institutions. In education it means that our schools and colleges, instead of training a few for lives of ease, will train many for lives of service. The desirability of such a change is scarcely open to debate. Ideal conditions of human existence will never be attained until the great mass of people are given the educational advantages that are now open to a very small percentage of our total population.

Evidences of this process of socialization are to be seen in every direction. The school is fast becoming a social center; the teacher a social functionary. Society is turning over to the schools many responsibilities formerly borne by other institutions. The school is becoming more and more a home for its pupils. The playground, under expert supervision, is being substituted for the unkempt vacant lot as a place where boys and girls may romp and exercise during their out-of-school hours. Here are developed not only physical power and skill but a spirit of good sportsmanship which is a valuable asset for every boy and girl on the journey through life.

The school undoubtedly lessens the need of juvenile courts, through its propaganda of honesty, fair dealing and respect for law. In many cities it provides the services of physician and dentist, and in some those of oculist as well. In fact, one authority on education has gone so far as to say that "the school surpasses in scientific character and value the work of the farm, the shop and the home."

In view of this widening mission of the school, it is evident that heavy responsibilities rest upon the shoulders of those who teach.

Unfortunately, society does not yet make adequate provision for the training of teachers, or for their proper recompense after they are trained. As a result, the pedagogues form a very unstable body. It is estimated that twenty-five per cent change every year. This profession is the largest of all; it is also the poorest paid.

However, the growing importance of the teaching profession is being recognized. Standards are being raised, normal school courses are being improved and broadened, and there is some prospect of better pay in the near future. Meanwhile the teacher is not being neglected in the matter of helps in his work. Out of a total of 8,745 new books published in the United States in 1910, 348 bore directly on problems of education. In France the proportion was 1,005 to 8,805; in Germany, 4,203 to 30,317; in England, 578 to 8,446. There are said to be 150 periodicals for educators in the United States alone.

We quoted above the statement that "the school surpasses in scientific character and value the work of the farm, the shop and the home." This would not be generally accepted without debate, but the institutions mentioned suggest three of the most significant phases of contemporary pedagogics,—agricultural, vocational and ethical education. In order to see just how close to the plain people modern education is being brought, we shall consider each of these fields in some detail.

## AGRICULTURAL EDUCATION.

The history of agricultural education in the United States offers a series of very interesting chapters. The beginning was as far back as 1821, and Maine was the pioneer state. Connecticut followed in 1824. The greatest development has come in the Middle West, but it did not begin there until the late forties. At first the schools were established by private endowment, but it soon became evident that some other plan must be adopted. Finally, after no little trouble, governmental support was secured and the agricultural schools began their career of real usefulness.

In 1850 the state of Michigan made provision in its constitution for the establishment of an agricultural college just outside of Lansing, the capital of the state. The college was opened in 1857 and achieved almost instant success. It became a model for other state institutions, Kansas, Iowa and Massachusetts following what was known as "the Michigan idea." It is fair to say that the agricultural colleges of Michigan and Massachusetts have been the two great centers from which the whole system of agricultural education in the United States has developed.

At first the farmers themselves made all manner of fun of the agricultural colleges and their students. But they sent their sons, partly because of curiosity and partly for the sake of giving the new idea a fair trial. We can imagine a father up in the hay country, or further south, in the wheat belt of Michigan, asking his son, just home from East Lansing: "Well, boy, what did you learn?" The son might have replied: "My courses, father, were in agricultural engineering and technics, agronomy, animal husbandry, animal nutrition, animal pathology, agricultural bacteriology, economic entomology, forestry, horticulture, plant nutrition and plant pathology."

This display of scientific nomenclature doubtless made the good old man more skeptical than ever, but subsequent developments proved that the son had really learned something after all. He had studied the laws upon which plant and animal growth depend; he had learned not only the art but the science of agriculture, and the real meaning of country life; he had learned the principles of the business organization and development of a farm, the influence of various fertilizers upon a given crop, the best methods of attacking insect pests, and a host of other things that a farmer must know or fail to make his farming pay.

When the boy had a fair trial on the farm, even his father had to admit that he made good. And when a number of these boys came home and raised bigger crops than their fathers had ever been able to produce, agricultural education began to become respectable. One evidence of this respectability is the fact that the attendance at one institution increased from 25 in 1898-99 to nearly 700 in 1909-10.

The colleges vary in aim and in organization. Some teach agriculture only; Massachusetts has such a college. Michigan, Kansas and Mississippi, and the "state colleges" of Pennsylvania and Iowa combine agriculture and engineering. In Wisconsin, Illinois and Missouri the agricultural college forms part of the state university. In New York we have at Ithaca an example of an agricultural college combined with a great university which is not a state institution.

In general, about half the time is devoted to technical courses and the rest to the humanities and to sciences related to agriculture. The degree given is generally the B. S., but some-

times the B. S. A. Short courses, with no entrance requirements and no credit for completion, have been tried at many institutions with success. It is estimated that 55 per cent of the regular graduates go into farming, and 95 per cent are identified with agriculture in some form. Many accept teaching positions and others devote their lives to experiment station work. The percentage of failures is very low.

The experiment station idea originated in England, where John Bennett Lawes established, by private endowment, the first station at Rothamsted, near London, in 1843. The first public experiment station was organized at Möckern, in Germany, with Dr. Emil Wolff as director. The idea spread rapidly, and there are now more than 800 in the world. The United States has about seventy, every state and territory having at least one.

The results are published in bulletins, and by means of these the experiment stations in this country give practical help each year to more than a million people in the rural districts. The stations also conduct correspondence with farmers who ask advice on special problems, and send their staff experts to visit the farmers' institutes.

Thus far we have considered agricultural education in the colleges exclusively. We must not overlook the fact that this movement has made great progress in the secondary schools as well. Nature study and the "school garden" idea, as advocated by Mrs. Henry Griscom Parsons and other educators, are finding their way into the curricula of our best secondary schools.

Japan has 57 agricultural high schools. France has 50, and Germany, Austria and Sweden have taken up the idea with enthusiasm. France is becoming a nation of practical agriculturalists, and this fact combined with the Frenchman's well-known talent for saving augurs well for the economic integrity of the French race.

The first agricultural high school in the United States was established in Minnesota in 1888. There are now more than 60 in this country. Their progress is hampered by the lack of good teachers and of suitable textbooks, but in spite of these handicaps they are steadily gaining ground.

Statistics compiled in 1909 indicate that in addition to the 60 agricultural high schools there are 346 public high schools which teach agriculture as part of the regular high school course; 119 state and county normal schools and 16 agricultural colleges which are training men and women to teach agriculture in the schools; and 16 institutions which offer correspondence or reading courses of secondary grade.

In the elementary schools, France leads the world in so far as agricultural education is concerned. Every rural primary school in France teaches the elements of agriculture. Sweden, Germany, Belgium, Switzerland and Austria follow, but at some distance in the rear. In this country some start has been made, but it is not at all comparable to what has been accomplished in the European countries.

We have, however, some special features which are of value,—such as agricultural clubs for boys and girls, seed distributions, prize garden contests and excursions to the agricultural colleges. In Illinois the college of agriculture has arranged a two weeks' course of instruction in agriculture suitable for boys, and a number of counties have instituted garden contests, with a trip to the agricultural college as a prize for the winner.

The essential in work with children is the opening of their eyes to the real meaning of the things around them. "Good farming," says Dr. Liberty H. Bailey, one of the leaders in agricultural education in America, "demands sensitiveness to the physical environment." And that is precisely what the experienced teacher of agriculture in the lower grades tries first to develop in his pupils.

The schools, then, are not only teaching the young people of rural communities the principles of agriculture, but they are also making them more contented to stay on the farm. That of itself is a very important consideration to the farmer whose children seem determined to leave the farm and try their fortunes in the city. The farmer undoubtedly feels that he is getting much more from the educational system of the country than he did in former years. Educationally the farmer (and he represents a pretty generous percentage of our whole population) is coming into his own.

## VOCATIONAL EDUCATION.

Possibly the most important trend in the present-day education is in the direction of vocational guidance and vocational training. For many decades our educational institutions followed the tradition which persisted from the time when the only people who were considered worth educating were those who did not have to work to earn a living. Education did more to make young people ornamental than to make them useful.

By this time the pendulum has taken a fairly good swing in the opposite direction. We have discovered the fact that education does not educate unless it prepares for life, and for the serious business of making a living. Accordingly, just as we have learned the value of teaching country children the elements of agriculture, we have tested and proved the efficacy of training city children to earn a living in some gainful trade or occupation.

This movement has been felt all through our educational system, from the lower grades of the public schools to the graduate departments of our great universities. "Utility" has been the slogan, and it has wrought significant changes in the curricula of all of our schools.

In this article we shall not have space to go into the trade school movement, in which Germany has been the leader. We must be content with calling attention to the fact that we have in this country a well-defined tendency in favor of manual training. We have also, in many city schools, courses in elementary domestic art (dress-making, basketry, cord and raffia work, and the like), as well as courses in cooking and other branches of domestic science. That we are preparing the girls for life is undoubtedly in accord with current tendencies in fields not strictly educational.

What we wish especially to emphasize here is the comparatively new idea of vocational guidance. There was held in Boston, less than two years ago, a national Conference on Vocational Guidance, the first in the world's history. That conference brought out the fact that one of the greatest needs of the youth of today is that of expert advice in connection with choosing an occupation.

Professor Zueblin, formerly of the University of Chicago, put the fact very well in these words: "As things are now, we educate the hypothetical boy and girl. Why not get at this vocational business sooner, adapting the school curriculum to the different types of children, so that we shall no longer turn out into the world each spring an army of fifteen-year-old misfits?"

Charles Booth expressed the same thing when he said that, as things now stand, the majority of our young people are "pitchforked into industry." The result is, as Meyer Bloomfield, director of the Vocation Bureau of Boston, and organizer of the conference, pointed out, that not only the old but the young are being "put on the shelf" early in the game.

President Eliot asserted that what we must have is the development on a large scale of the admirable plan adopted by Benjamin Franklin's father when he took his son around to the different industries of Boston, that he might see which trade most appealed to him.

Since the conference the press of the country has taken up the vocational guidance idea and devoted many columns to its advocacy. An editorial writer in the Outlook said: "It is our duty so to chart the avenues of serviceability, by means of accurate information, social vision and expert friendship,—the three foundation stones in vocational guidance,—that all our young people may make the best possible social investment of their lives. The conservation of the coming generation is the job not only of the educator but of the employer as well."

Professor Hanus of Harvard has taken pains to explain that a vocation bureau and an employment bureau are by no means the same thing. "Vocational guidance," he says, "does not mean helping boys and girls to find work, but to find the kind of work they are best fitted to do well. It does not mean prescribing a vocation. It does mean bringing to bear on the choice of a vocation organized information and organized common sense."

This, the Boston Transcript submits, is not so simple as it may sound, for "granting an adviser possessed of good intentions and what may be termed natural wisdom, such a one must be re-enforced with 'occupational information' and the gathering of this involves painstaking labor and large resources."

The urgent necessities of the situation have been most sympathetically stated by the Springfield Republican in these words: "The sore need for this guidance is so apparent everywhere that it calls for no special emphasis. Young men, even, who receive a college education, and who enjoy ample time for the selection of the occupation most suited to their abilities are often puzzled to make a wise choice. How much more handicapped are the children of the poor, who are forced into bread-winning employments in their teens, in selecting a trade or business that will open up to them a useful life career, is distressingly obvious."

The same writer continues: "The truth is that the vast majority of boys and girls in this class are the victims of blind and cruel chance. They take what comes along. Their parents are of no assistance at so critical a time in their lives, for usually the parents are without adequate knowledge and they feel concerned mainly to have the children earn something, at the earliest possible moment, the immediate wage being considered rather than the ulti-

mate earning power or the proper development of the child's best gifts."

The foregoing citations have been made with a definite purpose,—to show that influential men and the best organs of public opinion are taking vocational guidance seriously. That much being admitted, let us go on and see just how the thing works.

The Boston Vocation Bureau may be taken as a type. Under the direction of Meyer Bloomfield it has led the way, and has set the pace for similar bureaus in many American cities. Working closely with the director, who is, of course, the main spring of the whole machine, is an Executive Board of eleven expert educators, social workers and business men. Supplementing the work of these is an Advisory Board of about thirty, representing many fields of activity and interest.

These people give to the young man or woman about to choose a lifework the benefit of their experience and advice. No fee of any kind is charged for the service of the Bureau. Young people are urged to consider what occupation they are best fitted for, are told how to prepare for it, and are encouraged to stick to it after they have once assumed its responsibilities. The Bureau does not attempt to decide for anyone what he or she ought to do, nor does it have any bias for or against any specific vocation. It simply collects facts about the various occupations, their demands, their rewards, their limitations, and presents such facts for the benefit of all who ask for them.

The Bureau has recently published a series of pamphlets making these facts available to those who are not near enough to Boston to make personal application for them. The series includes: "The Grocer," "The Architect," "The Baker," "Telephone Operating," "Bookbinding," "Stenography and Typewriting," "Millinery," "Dressmaking," "Straw-hat Making," and "Confectionery Manufacture." The pamphlets describe the requirements in each calling, the conditions of work, the pay and the chances for advancement.

It is scarcely necessary to say that this movement is being welcomed with enthusiasm, not only by young people who do not know the best direction in which to bend their energies, but also by the parents, teachers and friends of such young people.

## ETHICAL EDUCATION.

In the field of moral training progress in the past few years has been fairly startling. The Sunday school, for example, is undergoing a vital change. Stereotyped methods are being discarded, and untrained, uninspired teachers are being replaced by competent, wide-awake instructors. Some of the most advanced schools have gone so far as to pay their teachers, on the ground that proper preparation involves the expenditure of considerable time and mental energy, which should be recompensed by something more than the satisfaction of having done a good deed.

The best of secular music, as well as the familiar hymns and anthems, may now be heard in many Sunday schools. The stereopticon brings before the eyes of thousands of impressionable children the finest examples of the world's painting and sculpture. Even that most modern of things, the moving-picture machine, is used to indicate the characteristics of lands and peoples described in the Biblical narratives. Travelers and returned missionaries tell of their experiences, and the Sunday school pupil, who formerly studied chiefly the doings of people dead centuries ago, hears now of fellow human beings who are as full of life and energy as he is himself.

The ethical culture school has proved its right to exist, and its ability to combine secular and ethical training to the benefit of both. Avoiding dogma, but emphasizing the fundamental principles of ethics, it is doing a work which is of incalculable value to thousands of young people.

Our schools of pedagogy are alive to this modern tendency. Beside the usual courses in ethics, philosophy and sociology, we now find courses in moral education, religious education, and the teacher's philosophy of life.

In addition to instruction in morals and religion there are various groups of activities more or less definitely related to character-building. For example, there is pupil self-government, as conducted at the McDonough School or the George Junior Republic. There is the work of the Washington Irving High School, New York City, which has come to stand, under Principal McAndrew, for the greatest liberty of individual expression on the part of the pupil, as well as the greatest flexibility of curriculum. And there is the splendid work of Jane Brownlee at the Lagrange School in Toledo, which we shall study somewhat closely, as it illustrates not a few of the essential features of modern ethical education.

Lagrange is one of more than forty ward schools in the busy city of Toledo, Ohio. The building is well planned, comparatively new, and surrounded by magnificent elm trees. It

has between six and seven hundred pupils, who come from a great variety of homes. Some are of wealthy parentage, many come from the thrifty middle class, but many more are from poor families, including Syrians, Poles and negroes.

Nothing very striking so far, is there? What has been said might apply to any one of a thousand schools in the United States. But Lagrange *is* different. And it is different because Miss Jane Brownlee discovered something, and applied it to her work with her pupils in that ordinary ward school in a city of the Middle West.

Suppose we let her tell a little of the story in her own words: "In 1898 a course in psychology deeply impressed me with this truth—*thoughts are things.* At the time I was teaching an eighth grade in Lagrange School, and was also principal of the building. It occurred to me that a practical application should be made of this truth; that boys and girls should be taught to value their thought power, and to use it in building character.

"From this thought there gradually evolved a plan for a series of five-minute talks to my own class at the opening of the morning session. The purpose of these little talks was to direct the attention of the pupils to certain truths; that they had the power to think; that they could use the power in any way they choose; that no one could think for them any more than he could eat for them; that their thinking made them, and that therefore their character, the kind of persons they were to be, depended solely upon themselves. They were led to see that it would be a great help in character-building to take a short time alone each day, if only three or four minutes, and consciously let the mind dwell upon some good thought or lofty ideal."

One day a shy, thoughtful boy said to Miss Brownlee: "I like what you've been telling us." "Do you like it well enough to live by it?" she asked. "Yes," was the earnest reply, "I've made a promise to myself not to let a day pass without doing what you have advised, to sit alone and think a good thought."

Other members of the class subsequently expressed themselves in practically the same way. The following year Miss Brownlee was relieved of class duties, and was thus enabled to devote her time to all of the schools. The spirit in which her own class received the talks on thought-power made her feel that all the children might be benefited by such instruction. It was put to the test, found practicable and was gradually worked out into a systematized plan.

Just what did Miss Brownlee teach the children? Let her tell again in her own language: "The children learned through these simple five-minute talks in the morning that the body is just a little house in which the real child lives. They learned that this body, as their house, is sacred and must be kept pure and clean. They learned why they eat food, and why plenty of sleep is necessary for growing children."

"In the same way they learned that the mind is distinct from the body which it controls. That the mind, to be healthy, needs food just as the body does, but its food is quite different, their lessons forming the greater part of it. Then they learned of the real child dwelling in the body and having the mind for its instrument; how this real self could not grow as it should in an unhealthy body and with an undeveloped mind; that if this real child were growing stronger day by day, it would show it in right thinking, and so the child, by watching and controlling this wonderful thought-power could grow into a strong, fine character, that would make his life not only happy but a help to others instead of a hindrance."

Then followed lessons teaching the children how to control and develop their thought-power. Some word was selected for each month of the year, and the children were encouraged to express their thoughts about the subject. These were the words selected:

For September, Kindness; October, Cleanliness; November, Obedience; December, Self-Control; January, Courtesy and Cheerfulness; February, Work; March, Honor; April, Honesty, Truthfulness and Clean Language; May and June, Manners, and review of the year.

One little girl said to her teacher after a week of the morning talks: "My mamma thinks I am getting sick." "I can tell you why," said the teacher. "You obey her now and are kind to her." The child laughed and replied: "Yes, that's it; I heard her tell my papa I was getting so good she was afraid I was sick."

In connection with each subject, some short selection of prose or poetry is written upon the blackboard and left there until each pupil has committed it to memory. The word for the month is also neatly and conspicuously lettered upon the blackboard in every room. Furthermore, a large banner bearing the word is hung in the main hall, where every boy and girl sees it upon entering the school building.

Did space permit, we should find it interesting to follow Jane Brownlee and her pupils through the yearly program and see just how each topic is developed, and what really remarkable results are obtained as the keyword for each month is impressed indebibly upon the minds of the children. But we must pass on to consider briefly the second part of the Brownlee system.

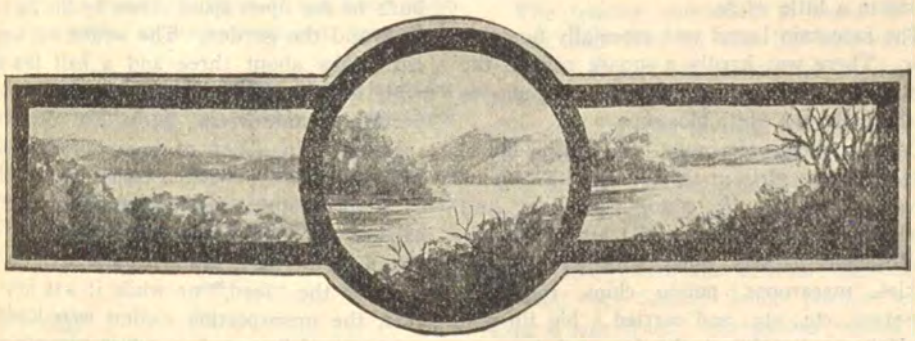
Only half is accomplished when the children are made conscious of the power of thought; they must be given a channel through which to direct and use it. This is provided at Lagrange by means of a splendidly worked-out system of pupil self-government.

Miss Brownlee describes the machinery of government in these words: "Four officers are elected,—mayor, sanitary chief, treasurer and city clerk. In addition to these, inspectors are appointed by the sanitary chief. There are seven in all, each having charge of two wards. All these officers form a council and at stated times meet with the principal to receive instruction in parliamentary law and to confer with her in regard to the care of the building, making such suggestions as from their observations would improve the condition of the city. They understand perfectly that they are not expected to govern the school, but in a spirit of co-operation to do all in their power to further its best interests."

What is the effect of this training upon the pupils? Here is an answer from William Sanger, a teacher in the Toledo Central High School: "I receive students from seventeen different grammar grades in the city. I always make comparisons of the work of these classes. From these comparisons I have always found the students of Lagrange School doing good work, and very frequently have found that they were doing the best work in the class. As a rule they show a willingness to work, and to do the best they can. Their peculiar training tends to develop a wholesome spirit."

Mr. William Sanger should be thanked particularly for his concluding sentence. The *wholesome spirit* which is inspired in the pupils of Lagrange School is characteristic of the whole trend of modern education. It cannot be doubted that the spirit of agricultural education in this country is wholesome. So is that of the movement for vocational guidance. So emphatically is that of the modern development of ethical training.

The conclusion is inevitable that this wholesome spirit has an influence far beyond the walls of the schoolroom. It is well that Miss Brownlee's training gives Mr. William Sanger satisfactory pupils in his High School. But it does vastly more than that. It makes good citizens. It produces men and women who are kind, not only in September, but through the whole year; who know the value of cleanliness, obedience, self-control and all the other virtues which have been kept so insistently before them. When this idea has spread far and wide, when all our schools are turning out young men and women with whom these virtues are habitual, we shall solve a lot of social problems with which the world has so far struggled in vain.



# MORE NETOP ANNALS

*By William E. Towne*



*The Nautilus Office Force Enjoy a Laurel Hike, With Hot Dogs and Things*

**Hazel Kodaks a Group at Netop.**

Bugs!

Forty-eight of them from seventy-five potato hills. And this was just one picking.

Someone asked me recently how potato bugs could find a secluded little patch of potatoes, hidden in the woods, and a mile from any other cultivated land. I suppose it is by the same faculty of instinct which enables a cat who is carried in a dark bag nine miles from home to go straight back as soon as she is released. At any rate, wherever there is a potato hill, however remote, there you will find the bug dutifully attending to his job. If we grownups were just as successful in attending to our work—well, you wouldn't recognize the world in a little while.

The mountain laurel was especially fine this year. There was hardly a square rod on the Netop acre where you couldn't find big masses of the pink and white blossoms.

One Saturday afternoon we had a laurel hike. All the girls in the office, with two or three exceptions, the editors, manager and stock boy (twenty of us in all) attended. We took picnic baskets filled with sandwiches, pickles, macaroons, potato chips, raspberry preserves, etc., etc., and carried a big tin pail —which we bought at the five and ten-cent store—to make the coffee in. The first item on the program was a long walk, up the road toward Mt. Holyoke, then through the pastures and woods toward the west, then south by an old wood road to the South Hadley and Amherst highway, which runs past Netop, thence along said highway to the cabin. We made a complete circle. Everyone who wanted it got a little laurel. Some preferred to lay in a winter's supply of young wintergreen leaves. We had Neltje Blanchan's wild flower book along, but our stock of patience did not hold out long enough to identify any of the unknown specimens which we found.

The girls had appointed a managing committee to attend to the refreshments, and as soon as we returned to the cabin the committee got busy. Each member had a special part of the work and supper came forward like clockwork. First a pail of water was put to boil on the oil stove. Then a small fire was built in the open space down by the big hemlock and the garden. The writer was sent to cut sticks about three and a half feet long with forked ends. These were used for converting frankforters into "hot dogs" and toasting thin slices of bacon over the open fire. On the typewritten menus the committee of supper-getters and waitresses included Pocahontas (Head Waitress), Redwing (1st Assistant Waitress), Minnehaha (Chef), etc., etc.

After the "feed," or while it was in progress, the unsuspecting victims were handed a program of "events," in which everyone present was named. Having had no advance knowledge of what they were to be called upon to do, it was decreed that no one flunk his stunt. And no one did. Indeed, the spirit of the occasion was such that each victim showed a gleeful eagerness to perform. A

staid girl galloped three times around the ring as per schedule. Another sang a song in French. Another recited a four-line original poem. Another related a college experience. Another told a vacation story. The writer had to climb a tree. The editoress sang a lullaby. The managing editor did a whistling solo, and later, as an encore, sang three songs, which constituted his Chi Psi repertory. If he hadn't left his music at home he could have produced a few more. Every act was cheered until the Netop woods resounded. The chief credit for the successful program goes to "Frances K." The writer worked himself off, unexpectedly, as stage manager. After all the doings were over there was volunteer singing around the camp fire by the *Nautilus* quartette, and a few assistants, until almost nine o'clock, when we gathered up the remains of the feast and took the car for home.

### *WHY SHE LOST HER FRIENDS*

SHE was not loyal to them.

She measured them by their ability to advance her.

She did not know the value of thoughtfulness in little things.

She was always saying mean things about them in their absence.

She was cold and reserved in her manner—cranky, gloomy, pessimistic.

She never thought it worth while to spend time in keeping up her friendships.

She regarded friendship as a luxury to be enjoyed, instead of an opportunity for service.

She never learned that implicit, generous trust is the very foundation stone of friendship.

She never threw the doors of her heart wide open to people, or took them into her confidence.

She was always wounding their feelings, making sarcastic or funny remarks at their expense.

She was always ready to receive assistance from her friends, but always too busy or too stingy to assist them in their time of need.—*Exchange.*

### *IN DOUBT*

MRS. Farmer Wayback:—"Wall, pa, does our new boarder 'pear to be suited with the place? I seen you'n him talkin' jest now."

Mr. F. W. (doubtfully):—"I dunno. He was sayin' how there was consider'ble ***humility*** in the air. I swan ef I know what he means!"

# *JUVENILE NEW THOUGHTS*

## *By*

## *Clarise Brook*

DOUGLAS, five years of age, and Malcom, three years older, are children of an astronomer who is stationed in a location where there are no churches, so the little chaps had never been to Sunday School. Their parents, however, had taught them Bible stories, and they were familiar with many of the characters in the Bible.

One summer they were taken to the seashore, and while there made their first acquaintance with Sunday School. It happened that the lesson was about Paul.

"Who was Paul," said the teacher. No answer. "Can't any of you little children tell me who Paul was?" "I can," said Malcolm. "He was John Paul Jones." "Oh! no," said the teacher, "I don't mean that Paul; it was Paul, the missionary, I am talking about. Do any of you know what a missionary is? Don't you?" said the teacher, turning to Malcolm. "No," said Malcolm, whereupon up spoke Douglas, "Yes you do, don't you know—

"Wish I was a cassowary
In the wilds of Timbuctoo!
Wouldn't I eat a missionary
Skin and bones and hymn book, too!"

The teacher concluded to cease her catechism, and went on with her instruction.

Later, the children's mother established a neighborhood Sunday School in her own home. One day Douglas told his mother the Garden of Eden story. After "Then God put Adam to sleep and took out a bone and made a lady," he said, "What did he bother to do that for—why didn't he just use some more dirt?" His mother asked him who told him that, and he said "My Sunday School teacher, and she said it was true." His mother waited a moment and then said, "Well"—

"Well," said Douglas, "I suppose it is approximately true."

GROW, or go.

—*The Mediator.*



# DEPARTMENTS OF WAYS AND MEANS

*For the advancement of the individual in all the relations of life. Affording a clearing house of Ideas evolved through practical use of New Thought in thousands of individual problems of every kind. Conducted by the editors and contributed to by NAUTILUS readers everywhere, these departments afford a most valuable symposium for a "copious unlocking of energies by ideas"—as William James puts it.*

## THINGS THAT MAKE FOR SUCCESS

*A Correspondence Department of Ways and Means Conducted by the Editors.*

*If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.*

*We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless otherwise directed by the author.*

*Letters for this department, which must not be too long, should be plainly written on one side of the paper only and should not be mixed up with other matter of any description.*

*To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.*

*To the writer of the most helpful success letter printed in six months, we will send $5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters.* EDITORS.

*Success Letter No. 393.*

Picture to yourself an old stone farmhouse with its rows of hollyhocks in front, its old stone water wheel and spring of ice cold water at one side, and its farmyard on the other. Listen to the gentle moo of the cows coming home for the milking hour.

Inside the house sits a mother, her four children about her. The two oldest girls can milk, and her boy Jack drives the cows and catches trout from the brook for breakfast.

Left alone in the village, with the four children she saw that her small supply of money would never hold out. She put what money she had left in the small farm and kept working with all her sturdy Scotch grit. There were hard winters of sickness and poverty but she never let go. The children trudged two miles to school through all kinds of weather, doing farm work night and morning.

The mother had a wealthy offer of marriage, but no! she expected father back; she was sure he wasn't dead, although she'd never heard a word. A forty-niner, attracted by the lure of gold, he had gone to California.

Ten years passed. The mortgage was paid off the farm, the girls married well, Jack a successful merchant, and her boy at home a carpenter.

One day a letter came. Her husband wanted to come home. He came; he had made money but he had lost it.

The years that had gone were never mentioned. One day she fell ill. It was pathetic to watch the father, the way he hung over her, the anxious care he gave. Then he was taken with pneumonia and went first, she following soon.

The children were prosperous; the grandchildren not only prosperous but prominent men and women in their communities.

Surely, that woman who could work, and hope, and wait for one she loved for ten years, had the key to *Success*.—NANCY HAMILTON, Prattsville, N. Y.

*Success Letter No. 394.*

A person born with a hasty, violent temper; a pessimistic, oversensitive disposition, or who is domineering; measures every person or subject by his own foot rule and is never satisfied with anything.

When this person gets control of that temper; becomes optimistic; gives every one

else the right to think and do as he pleases; and does his very best all the time, that is success.—(Mrs.) Mary H. Gilbert, R. R. 4, Box 43A, Ravenna, Ohio.

*Success Letter No. 395.*

To the readers of the *Nautilus* I wish to give an expression of my experience in mental development, for which I owe much to the *Nautilus* and its beloved editor. My first acquaintance with Mrs. Towne and her publications, began several years ago, and had I at that time continued my association with them, I would now be far above my present mental development. At that time I saw the light dawning, but entertained an idea that I must accumulate sufficient means to enable me to give more time to the study and application of "New Thought," as termed by the *Nautilus,* but what I have always considered and termed "Higher Thought" from my first acquaintance; and I still believe it more appropriate. I continued waiting for years, laying aside all effort toward mental development, using all energy to develop financially; the very thing I should not have done under any circumstances. The natural result was disappointment, failure.

Less than a year ago, overtaken by sickness and financial losses, I was what might truthfully have been called, a physical and mental wreck, after being under quarantine for over seven weeks in a Texas town. But thanks to the innerself, soul, for coming to my rescue, calling a halt to the wasting of energy, and demanding a return to higher thinking. I at once obeyed the demand, and renewed my acquaintance with the *Nautilus* and Elizabeth Towne, as well as other New Thought writers; with the result that I have returned to life real, and recognize my at-one-ment with the Power Divine that worketh in all, and through all, for the good of all. For the time I have given to New Thought literature, and higher mental training, my development has been most wonderful.

A full understanding of my one-ness with the One Power, recognizing it to be my life, and all that is real, has established confidence to the extent that now I accomplish things that before the mental change would have seemed utterly imposisble. I have been so completely transformed by the New Thought idea, and way of thinking, that my only desire is for mental development, and I have lost interest for the many things that before consumed practically all my time and thought, which now I recognize as belonging to false beliefs, and as being unnecessary to the maintenance of life and development, and as in every way retarding success.

If it were permissible here and now, I would be greatly pleased to enumerate the many changes wrought by advancing thoughts, liberating my life from bondage, allowing it to go free, claiming its lawful heritage here and now.

This life, or power, or spirit, or soul, or mind, it matters not what we call it, I find sufficient for all requirements, and not wanting when we have full confidence in our ability to do. It is ready at all times to impart any knowledge or assistance asked. It is continually seeking expression—manifestation. It is the recognition of, and holding the ideal of one-ness with the One, that overcomes fear, worry, anxiety and impatience, clearing the way to success over every obstacle. In it I have found satisfaction. In it I have found the underlying principle of success. Through a full understanding of the Power that is and our one-ness with it, holding fast to that which is good, applying it to everything we do, we establish confidence, self-reliance, a firm will, and a strong determination. Try it! It has lifted me above the limitation of ability, and will lift you if you are seeking advancement.

*Success Letter No. 396.*

1. Confidence in one's own ability.
2. A strong initiative.
3. Poise through self-control.
4. A concentrated attention.

No other cult instills in its adherents these elements which make for success as does the New Thought. The careful reading of a good New Thought magazine, such as *The Nautilus,* and a practical application of the principles taught therein, cannot fail to bring its measure of success.—M. S.

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The **PRIZE WINNER** for July is Eliza Kirk, who wrote Success Letter No. 389. We should be glad to hear from the winner and send the prize of two subscriptions wherever she directs.—C. H. S.

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**THE $5 CASH PRIZE** for the best Success Letter during the last six months (February, 1912, to July, 1912, inclusive) is awarded to A., who wrote Success Letter No. 384 that appeared in June *Nautilus.* We will send our check when we hear from the winner.—C. H. S.

# THE FAMILY COUNSEL

A DEPARTMENT OF
CONSULTATION AND SUGGESTION.
CONDUCTED BY ELIZABETH TOWNE.

*"Oh, wad some power the giftie gie us*
*To see ourselv's as ithers see us;*
*It wad frae mony a blunder free us,*
*And foolish notion."*

*In this department I reply to the 1,001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of The Nautilus. Every reader is welcome to what advice and suggestion I can give. If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope, with four cents extra in stamps and Madge will mail you a copy of my dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small requirements how shall you obey God and be blest?*
ELIZABETH TOWNE.

A. H.—Inequality in age is no bar to marriage *unless the parties themselves think it is.* Anything is an obstacle that one makes an obstacle of in his mind. Nothing is an obstacle which is not made an obstacle in one's mind. Be still and know. Be sure you are IN LOVE, then go ahead.

L. C.—The chief trouble with you is simply a LACK OF PRACTICE. Practice New Thought with a will. Keep at it. Never mind the ups and downs, BE FAITHFUL TO THE PRACTICE. As to the feelings, your mistake is in paying any attention whatever to them. You will get no good out of the realm of physical feelings. It is only by rising above the realm of physical feelings that you will get into the still vibrations that heal. BE STILL AND KNOW. Yes, your feelings are "vibrations." There isn't anything else in the universe but vibrations. But the sort of vibrations that you feel are mere effects. They are not causes of anything. Ignore them. By and by your body will come into harmony with the soul of you so that there will be no peculiar feelings to notice.

C. E. M.—I am afraid that the things you accuse your relatives-in-law of are the very things you are guilty of yourself. In other words, you are evidently jealous and resentful of everything they say and do, and when your husband stands up for them you imagine it is because he doesn't care for you. Can't you realize that in an argument of that kind a man always stands up for the under dog—for the person who is being back-bitten?

Quit saying spiteful things about your husband's relatives and he will stop "flaunting" them in your face. Learn to feel with them and to love them and forget and forgive their faults, and they will certainly reflect to you your treatment of them. You are reaping the harvest of what you have sown.

You have had money and you have lorded it over those two sisters-in-law until the money is all gone. Now they have a little chance to lord it over you, and you take it very ungracefully. If you had always shown the right spirit when you had money you would find them showing the right spirit now. As it is they are giving you back exactly what you gave them.

Of course you can leave your husband if you are determined to do it. It is certain that there are only two courses open to you—either stay there and adjust yourself, forgive, forget and live your best and sweetest to help your husband and those around you; or else go away from them and leave them in peace. I am quite convinced from your letter that you are the disturbing element; that you are the key to the situation. You can either adjust yourself and make the best of your conditions and *win* the respect and love of your husband and his relatives, or you can shirk the whole matter by leaving. It seems to me that the way of the strong woman would be to stay and adjust herself, eat humble pie gracefully, set herself to be a HELPMEET to her husband, and a real friend and companion to his relatives. The *strong* woman would accomplish this. The weak woman always turns tail and runs when she gets herself into a mix-up which doesn't untangle readily. If you will be truly honest with yourself I think your conscience will tell you to be the strong woman. Of course I cannot be certain of this—NOBODY CAN BE A RIGHTEOUS JUDGE IN THIS CASE BUT THE SPIRIT OF GOOD WITHIN YOURSELF.

I am quite sure it is not because you have been a working girl that your sisters-in-law think you are not their "equal." It is not for what you used to be but for for WHAT YOU ARE that they look down on you. If they knew me and would write me as frankly as you have, I think they would say that you are a quarrelsome, stiff-necked, hateful old thing, and that you show your quality by being so hateful and jealous and suspicious of them! For they think they are in the right, just as you think you are in the right. They are doing what they consider the best thing under the circumstances.

It seems to me you are trying to do the best thing under the circumstances TO UPHOLD YOUR PRIDE. Pride goeth before a fall and it is time for you to fall gracefully, right down to the very bottom. Be the *humble servant* of those about you, in spirit and in truth—not in mere pretense. When you land at the bottom and begin honestly with yourself and those about you—when you begin trying to express love and kindness—then you will find yourself on the right track.

Resignation and renunciation are the first steps toward peace. And peace is the foundation of every structure of true prosperity and happiness. You will not find true peace by shirking your responsibilities and your lessons. You will only find yourself by adjusting yourself to conditions and learning from them, and working patiently and lovingly until you have made yourself a center of attraction

which can draw to itself the *willing* kindness and service of others. As it is now you are a repelling power because you are bound to do what YOU want to do, whether it pleases anybody else or not. You are bound to do what will pamper your pride regardless of other people's feelings or pride or rights.

Oh of course you don't think so!—but I am sure it is a fact just the same. The reason you don't think so is because you let pride get between you and the true image of yourself.

P. M. S.—You are utterly mistaken in thinking that that woman can hurt you by her thoughts, in any way, shape, or manner, EXCEPT AS YOU TAKE HER THOUGHTS INTO YOUR OWN MIND AND FUSS ABOUT THEM AND RESENT THEM. Your husband is right—you are run down and nervous. And you think about that woman all the time simply because you don't set yourself to get interested in anything else. And your THOUGHTS about her have a bad effect on you. If you didn't waste your time thinking about her she could have no more influence over you than the twittering of a sparrow out on the window ledge. If you will treat her exactly as you would treat the sparrows on the window ledge you will soon forget her and realize that she has no power over you.

In other words DENY that she or her thoughts have any power over you. Every time you think of her deny the power of her and her thoughts. Then turn away and get interested in good useful work.

If you have "dreadful feelings" when you sit in the Silence why do you sit in the Silence? I surmise that the main trouble with you is that you haven't enough good useful work to keep you busy. Set yourself to doing good useful work around your house, to make things pleasant for your husband and others. Do plenty of this sort of work every day. Go out and meet and talk to your friends on pleasant subjects, *not on unpleasant ones.* Take a good walk in the outdoor air with plenty of full breathing exercises every day. And you will soon realize that there is nothing really the matter with you, that you ARE health, happiness, and success within yourself.

As to that "Indian Guide," deny him and his power, defy him and scat him. Have nothing whatever to do with such foolishness. Treat the thought of him in just the way that I told you to treat that woman. There is no Indian Guide about you—you merely imagine him and fool yourself. It is your own mind that is talking to you.

Quit believing in spooks and M. A. M., use your mind and your body for good useful work in this world, and you will soon find it regulating itself so that spooks and malice will be further from your thoughts.

Have nothing to do with the sort of unhealthy fool-individuals who are all the time pandering to the superstitious side of you or anybody else. Don't associate with people who believe in spooks and M. A. M. Associate with people who believe in GOOD and who love Good. Whatsoever things are lovely and true and of good report, think on these things. Peace be unto you.

## Circle of
# Whole-World Healing

**Conducted by THE EDITORS**

Would you be at peace? Speak peace to the world.

Would you be healed? Speak health to the world.

Would you be loved? Speak love to the world.

Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send into the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World—

Including yourself.

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Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole World Healing? No membership fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this Column, in each number of *The Nautilus*. You join the Circle in Thought only. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness.*

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

* * *

## *Key Thought for Daily Meditation*

***Let man then learn the revelation of all nature and all thought to his heart; this namely; that the highest dwells with him; that the sources of nature are in his own mind, if the sentiment of duty is there.***

*—Emerson*




*Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that Show the way the clean Winds Blow, sending us any items they may think suitable for this column of very brief mention.*—E. T.

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For a thrilling story that characterizes the competitive life interests and points the way to the necessity for the new order of co-operative life, read Rudyard Kipling's "The Benefactors" in *The American Magazine* for July. And while you are about it read in the same number the July instalment of La Follette's Autobiography, and Ida Tarbell's story of Carola Woerishoffer. In your study of politics be sure to include David Lloyd George's "The Square Deal in England" in *The Outlook* for June 22nd, and Ernest Abbott's "The Chicago Convention and the Birth of a New Party" in *Outlook* for June 29th. Also "Manufacturing Public Opinion" in July *McClure's*. Don't let your subsidized local newspapers blind you to the truth about politics; and don't miss this opportunity to understand politics while they are seething at white heat. Life is presenting you a lesson. Don't skim the surface of it in your local newspaper, but go to the bottom of it with the great statesmen and sociologists of the day. Re co-operation and the city beautiful get *Scribner's* for July and read the first three articles, "The Garden Cities of England," Frederick C. Howe; "Model Towns in America," by Grosvenor Atterbury, and "The New Suburb of the Pacific Coast," by Elmer Gray, all magnificently illustrated, full of beauty and inspiration for every American. If you are fond of life stories read "Arthur Howard's Own Story" in *McClure's* for July. Perhaps you remember him as the man who made such a stir as Mayor of Salem, Mass. In that same number of *McClure's* read "A Scientific Study of Fools." And don't overlook in *Century* for July that interesting article on "The Children of the Danish Heath," by Jacob Riis, apropos the founding of the Danish-American national park. Here is a little new magazine that our writer friends will be interested in—*The Scenario Magazine*, published at 8 Springfield street, Chicopee, Mass. It affords much information for those who would like to write photo plays. Every writer and would-be writer should have this little magazine and that *Magazine Maker*, 241 Fourth avenue, New York City.—E. T.

The New York Times reports a "health week" in England, during which there are to be lectures and moving-picture shows to teach mothers and children how to be healthy and to show how to bring up children properly. Much is to be hoped for as a result of this experiment. One of the features of the week will be an essay competition for school children, another will be a "health house" so fitted up as to give practical lessons in the art of keeping well. Moving-picture shows will illustrate the danger of dirty houses, unclean premises, bad drainage, also the peril of contagion, notably in the case of consumption, and the bad character of the house fly, and the way in which to deal with and avoid these perils to health and life. Lectures are being prepared for different groups of people—mothers, factory girls, school children, boy scouts—all the lectures being especially adapted to the needs of each group. Children are to be taught what things are dangers to their health and how to avoid them.

Included in these warnings and advices are the following:

Seven thousand grown people and 2,500 children in England and Wales are totally blind, many of them because when they were babies their mothers and nurses thought it such a little thing to wash a baby's eyes that it could not matter much whether it were done or not.

Wear clothes that can be washed if you have to do dirty work.

Help mother by keeping your own room tidy.

Don't read bad books or look at horrid pictures.

Wear clogs instead of cheap leather boots.

Carry young babies or allow them to lie flat in the perambulator out of doors.

Do not use pushcarts.

Eat meat once a day, but don't drink tea with it.

Don't bother mother to let you sit up late.

Don't carry schoolfellows as big as yourself.

There will also begin a series of baby shows, which are to be repeated year after year, the same children being brought forward to show what progress is being made as time passes.—*Springfield Republican.*

PHILADELPHIA, Feb. 11.—An invention that promises to turn the waste of the world into a salable commodity with illimitable commercial possibilities has been made by a Philadelphian. His assertion that he can take any waste fibrous substance and by his secret process make of it a substitute for hard rubber equal to, and in many instances superior to, hard rubber itself is backed by electrical and mechanical engineers of international note. Before twenty authorities from large electrical, mechanical and rubber factories this new substitute was tested at the Philadelphia Commercial Museum in December last. The tests were surrounded with the utmost secrecy, and it was not until today that the tests, astonishingly successful, became known. Not only does the inventor claim that he can make the substitute for hard rubber superior to it, but he also says he can make fibre porcelain, cork and horn.—*New York Tribune.*




*A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.*

*For World Peace:*

Under the above caption, Elizabeth Towne, in *The Nautilus,* maintains permanently the following declaration of principles:

"We, the rising generations, want a world agreement for Universal Peace.

"We want our war vessels and battleships disarmed and turned into a Public University of Travel, a White Fleet of Peace, that will tour the world every year.

"We want these ships manned by the best instructors in Foreign Art, Literature, Travel, History, Live Languages, Sociology, Human Nature and Universal Brotherhood.

"We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all states.

"We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship."

To many, this may seem transcendental and Utopian, but—to my mind—it is practical, efficient, useful, humane and altruistic.

If we MUST have a navy, what better use could we make of it than to employ it as a means of educational and humanitarian development.

All honor to a woman who is capable of thinking on this high plane—who proposes this eminently feasible solution to that multiplied sorrow of sorrows, and idiocy of idiots—international warfare.

There are tones in human sentiment so tender—so touched with the attributes of love and decency—that the average man, steeped in the blood-lust and combat spirit of ages, finds them incomprehensible.

One of the strongest arguments in favor of universal suffrage is this very fact—that woman—when she develops the ability to think constructively—recoils from the thankless task of going down into the Valley of the Shadow to bring forth sensate food for slaughter.

They will find higher and nobler uses for their men-children than to supply conceited coxcombs—decorated with epaulets and an ornamental knife three feet long—the means of playing their detestable game of contest and pillage.

Until a very recent yesterday their tender younglings were considered military assets of the nation.

A revulsion of feeling is springing up all over the civilized world against this injustice, and the Age of Woman is slowly but surely creeping into being.

When women have the right to vote on the question as to whether or not WAR will be declared, and the matter will be decided by referendum—not arbitrarily ordered by a pack of scheming profit-seekers, who take precious good care to stow their carcasses safely out of harm's way—this grey old world will be touched as with the wand of Prospero.

GRIM WAR and its brutal implements will be relegated to the museum of antiquities.

Meanwhile, all honor to those who work, preach, pray, swear, browbeat, and entreat for PEACE.

It's worth it.—Dr. Edwin F. Bowers, *Hartford, Conn., (quoted).*

*Balyogi's Plan for Mind-Reading:*

Thought and Imagination are different things. Imagination is changed into thought when it is mixed with activities and movements of different inner senses, according to the proportions of possessed effects and desires.

Every physical thought has form according to the proportions of the particles of which the words of thought are constructed.

Words of thought are nothing but mere remembrances and desires about persons, things and actions touched by the store of effects through the inner and outer senses of knowledge.

Words are formed of the alphabetical letters, and consciously or unconsciously all letters of the words (in which the thought is raised) are spoken within. Simply it is minutest whisper.

Sounds are formed of different elements in different proportions of molecules and particles. Sounds of letters are the combinations of different particles.

Proper sounds are fifty-two, and they are gathered in the Sanskrit alphabet in all distinctions of vowels, consonants, half consonants, semi-vowels, aspirates, etc. In ancient secret Sanskrit books which are possessed only by Shree Shankaracharya (Indian Pope) there is the list of the proportions of particles of different elements possessed by every different letter of Sanskrit alphabet.

Modern philosophy and science believe that in each different condition the breathing of mankind pours out different properties containing different sorts of elements. When a man thinks he pours out the property of which his present thought is constructed in words.

Modern electrothrophists have machines by which they note the movements of creatures' breathing in different conditions, and by this way they even find out diseases and defects. The notes thus taken by the electrothrophists can even tell us the words of thought of men when breathings are noted. I have by experiments proved that the thought can be read from electrothrophists' notes, according to the Sanskrit alphabetical letters, any man's thought in any language can be distinguished from these notes, if these notes are attached to a vibro-meter which can note the proportions of these notes in the alphabetical manner. This way fifty-two parts must be arranged on the vibro-meter (because letters of the Sanskrit alphabet are fifty-two) one middle will be joined in the midst so as to be moved

by the movements of the vibrations of the electrothrophical note.

This vibro-meter should be joined with an electric typewriter (with Sanskrit alphabetical letters), the fifty-two functions of which can be moved according to the movement of the middle of the vibro-meter. In this way the thought can be read (of any language) in the Sanskrit character. It will be impossible in other characters because no other characters (except Sanskrit) have the perfect gamut of sounds.

I have visited great electricians, physicians, inventors and electrothrophists and in their presence have thought-read from different notes of electrothrophy of different languages (in Sanskrit characters).

It has been announced and admitted as the truth by all those inventors and some of them even are contriving to find out the adjustment of vibro-meter and electric typewriter with electrothrophical notes.

I am the only possessor of the list of proportions of different elements in alphabetical letters and am always glad to give it to any inventor who contrives to find the adjustment.

I being a Yogi cannot labor and construct and therefore give away this secret to the workers who apply (through editors of *Nautilus* or direct) personally (or write) at my following address—SHYAMA SWARUPA BALYOGI, Vaso, Baroda State, Bombay Presidency, India.

*The Children's Big-A-Fair:—*

This is the children's age, and the sponsors of the great out-o'-door, three months' Festival, Carnival and Pageant, to be held in New York City this summer, under the general designation of "Exhibiting America," intend to make this fact the inspiration of their effort to show that the children are not only the state, but the nation.

Father Knickerbocker is to keep open house, and will be present in the parks during the two weeks to be devoted to the children, beginning July 22. He will meet his great big family of young folk, and romp and play with the little ones, and engage in the rallies of the bigger boys and girls. He will scan them all very closely and take joy in the sturdy appearance of the boys and the graceful deportment of the girls, and glory in the character of the coming race of fathers and mothers thus growing up about him.

This children's affair is going to be something they will remember all their lives—and how they will revel in it! Every child that can toddle, trot or run will be out to take part in the grand muster, which is to be no tiresome, blistering parade along the hot asphalt streets. But the brigades as they arrive will, after passing along a certain route, pass directly to the grass sward of the parks, which will be cool and refreshing to the feet; and they will range themselves in one great big circle, or belt, around the park, of living, vibrant, youthful humanity. In the center will be the rallying point, where boys' bands will be massed, and there, rising aloft, will be a mighty flag pole.

At a signal the oldest boys and girls of the outer ring will begin to run forward, shouting merrily as they go waving flags and moving around, spirally. On each turn they will move inwardly while another line will follow them, and so they will wind closer and closer to the center, at each turn replenished by the waiting throngs of younger and younger children of the outside who will thus fall in. And then the spiral will be complete.

All the while the bands will have been playing; but suddenly they will cease and a great hush will fall upon the throngs of young folks. Breathless, they will come to attention and from the flag pole, to which their wide, expectant eyes will be turned, they will see Old Glory unfurled, in all its sublimity and majesty. There will be one spontaneous outburst, and the thrill of voices from thousands of eager throats will rise wave-like in volume, and become transformed into the harmonious unison of "The Star Spangled Banner."

What a time it will be! This Grand Muster will be under the particular lead of the Boy Scouts of America, who originated it. The Scouts will be present to give exhibitions of First Aid, Wireless, Drills, and others of their famous exercises. They will picket the lines and the children will very largely be under their protection. Honor Scouts will come from distant patrols to meet their fellows of New York City.

Groups of boys and girls from the Vacation Schools will provide gymnastic and other exercises. Boys from the Intermediate Department of the Y. M. C. A. promise some smart plays. The famous Manhattan Trade School for Girls are to appear in costumes designed and made by themselves. Other boy and girl bodies will be out to add variety to the vast assemblage and to the programme.

There will be a novel reception. Father Knickerbocker and his immediate suite will meet Uncle Sam and his attendant entourage. Then the Newlyweds and the other comical creations of the funny artists of the great Metropolitan newspapers will drive up and be received and be introduced to each other. The child characters of the stage will also, it is hoped, appear. And the household favorites of the children will not be overlooked—Spic and Span, Old Dutch Cleanser, The Little Fairy, Gold Dust Twins and other celebrities that the children have been in the habit of cutting out of their magazines will have an opportunity of being seen, en character.

The programme will be in several divisions. The first will include the Fresh Air babies, in baskets and other loose-garment bundling. Then the little go-carts will come along, pushed by gaily beribboned tots. The perambulator parade, with little dollies and Teddy bears will follow. Children with their playthings; children on tricycles, in their goat, donkey, and pony-carts, will bring up the rear of this section.

Division two will be composed of children of the various named organizations, of dif-

ferent societies. The third great division will include all the various brigades and groups of boys and girls who will take some particular part in the exercises, drills, rallies and so on. The Grand Muster will be participated in by all who volunteer for the same. Sunday School and Settlement children will meet; and in every way possible this "Big-A-Fair"—as the children are already calling it—will be a rousing one, that will loosen the enthusiasm and let free the boisterous, but innocent hilarity, so terribly bottled up in the youngsters. Bands and banners, flags and bunting will be galore by day; while in the evening there will be a perfect fairyland of delight under a blaze of vari-colored electric lights.

This Children's Fete will be held simultaneously with the Eugenic Congress in London. But the New York Congress will prove how much further advanced this country is, in matters relating to race improvement. For here, indeed, the same has been practiced, in one instance, at least, for over sixty years—while abroad they are only theoretically discussing the propriety of adopting specific means for the purpose in view. The idea of human welfare has taken a much more concrete, practical form on this side, and this children's and young people's congress will prove it.—ROBERT C. AULD, Chairman Children's Committee, 316 Cambridge Bldg., New York.

*Mr. Penfield Corrected:*

As I have been a student of the Bible (in Bible schools and outside) for sixteen years, and have been interested in New Thought and a student of psychic phenomena for eight years, I presume to answer with your kind permission the statement of Mr. W. H. Penfield relating to the Atonement.

He says Paul is the only one in the New Testament to mention such a thing, in Hebrews, and that Paul wrote that book before his Epistle to the Corinthians; and he accuses Paul of deceit because the apostle said he would be all things to all men. Therefore, says Mr. Penfield, as the Jews believed in blood sacrifices Paul told them this story so as to gain them.

My answer: The first one to speak of the blood atonement was Jesus—see Matthew 26:28; Mark 14:24; and Luke 22:20. John speaks of it over and over. 1st John 1:7, Revelation 1:5, Revelation 5:9, 7:14, and 12:11. Peter speaks of it in 1st Peter, 1:2, and 1st Peter 1:19, and I could give hundreds of passages having to do with the atoning work of Christ.

The belief of scholars is that Paul's first writing was Thessalonians, and that he never wrote Hebrews at all. In a scholarly article in the *Sunday School* it was suggested that Priscilla, one of the great women of the New Testament, wrote it. Then "Hebrews" spends a good deal of its time in proving Christianity superior to Judiasm, notably, in dealing with Melchisedek, where it shows that the priesthood was changed, and that Jesus was not a Levite but of a tribe from which priests were not supposed to come (Chapters 6 and 7 of Hebrews).

Now how could Mr. Penfield read Paul's statement and not see that in his saying he would be all things to all men (in order to save them) he simply meant he would not antagonize their insular prejudices. Paul of all men "abused" the Jews and became apostle to the Gentiles. If Mr. Penfield reads the scourgings, imprisonment and persecution of this great scholar, who supported himself as a tent-maker while he preached the Gospel, it may get him to read the rest of the Blessed Word. I have found it easy to reconcile reincarnation (which I believe in) with the full Gospel.—MARGARET ZORODOH ROBINSON, Harold Court, New Rochelle, N. Y.

*Up-to-Date Ford Hall:*

Come with me for a "Little Visit" to one of our inspiring Sunday evening meetings at Ford Hall, Boston. "But," you ask, "why Ford Hall, and on a Sunday evening, too? Why not Trinity Church, Old South, or Tremont Temple?" Because Ford Hall spells progressive Americanism in large letters. Because the audience is nearly as interesting as its instructive platform is broad. Because Ford Hall is to Boston what Cooper Union is to New York. With its three broad galleries it seats about twelve hundred, yet soon after the doors are opened every seat is taken and sometimes many are turned away, although some stand during the long service, while Trinity, Old South and Tremont Temple are only exclusively attended.

These people, many of them, have turned away from The Church and its creeds; some are not sure that there be a God, or immortality; but they have come to have a new faith in humanity, and know there is soon coming a better day for those who toil; yet no subject interests them more keenly than religion, unless it be such subjects as "Capital and Labor," "Socialism," "Single Tax," "Boss Government versus Democracy," "The Power Behind the Boss," "What's the Matter with the Church?" and "What's the Matter with the People?" "Immortality," etc., etc.

The meeting opens with congregational singing, followed by voice or violin solos, then more congregational singing. "Hymns?" Certainly, but very modern. One, written by Ella Wheeler Wilcox, was sung so fervently it would have done her heart good to have heard it. It came at the close of a lecture on "The Women of the World," by a woman who had studied woman's sphere and social conditions in all lands. With their whole hearts they sang the oft repeated refrain:

"Joy, joy, joy, they are waking, they are coming to the light,
Let us each do all we can, for the brotherhood of man,
And for woman struggling upward through the night."

The address of the evening always begins sharply at eight o'clock. Each speaker is a specialist in his line, so a rare treat is always assured. At nine the meeting closes with more singing, and a few leave the hall, but most remain, for now the audience is given a hand, and surprises are expected.

Questions are hurled at the speaker from all parts of the hall. Each question is repeated by the chairman—George W. Coleman—loud enough for all to hear, and then woe be to the speaker if he is found tripping, or if he is not thoroughly conversant with his subject from A to Z. These questions and answers continue at rapid rate till after ten o'clock, so varied are they and so instructive the answers. Last winter there were four addresses on "The Single Tax," also one by President Jordan of Leland Stanford University, on "The Case Against War."

This is a changing age, and Ford Hall is aware of it, yet such sane and self-respecting men and women are sometimes called "the masses" and their teachings "mob rule," by scholars whose well-filled libraries contain not one book, magazine or paper that can give the reader the faintest idea of the world's new faith in humanity and in its prophetic destiny. It is the truth that makes free, and Ford Hall is disseminating many truths—a beacon light set upon old Beacon Hill.—ELIZA STOWE TWITCHELL, Wollaston, Mass.

*Placidity in the Kitchen:*

It pays to take a placid face into the kitchen with you.

Have you ever noticed that look of uneasiness on the new cook's features as you came flying into her domains on some errand? It is a sign she has been where trouble brews, and the storms of dissatisfaction and fault-finding raged round her head.

One of the complete joys of life is to see this uneasy look disappear after the new maid has been with you a few weeks. It is an unconscious tribute to your placidity. She has learned that she is to be judged with a steady, even temper. That if she does wrong it will be shown up to her in time,—at the best time, and in the best way to keep her from doing it again.

If some very untoward act has been done it is so much much better not to appear to notice it until one's own irritation is past. Then you can manage the matter in a way to prevent its recurrence. Otherwise you cannot be sure but you may run against your maid when she is "keyed up" also.

It takes two to make a quarrel. If you never deal with another person except in a state of repose, it is impossible to quarrel.

And after all it is a much finer thing to chew up one's anger in silence, than by letting go hurt a weaker being. At least, a being who is totally dependent upon one's self for atmospheric conditions.—EDITH R. MCCOMAS, Princeton, N. J.

*How to Get a Good Memory:*

We hear so many say: "It is useless for me to try to gain a very high place in life, for I cannot remember what I read." Now perhaps they have never tried to cultivate their memories. I think a good way is to read an article and reread it often, if necessary. Then sit and think over the article until one has it all within the mind, not to repeat it word for word, but in one's own language. Another assistant to memory is auto-suggestion. Just before lapsing into sweet slumber, suggest something after this mode: "My memory is going to become more accurate each day of my life, and with my renewed efforts each day of my life, I shall reach a place in life unthought of and undreamed of at the present time." Each one of us has all the attributes that belong to any spirit. All that is lacking is cultivation. The trouble is, we sit around and mope while we should be acting. It is the doing that counts. We must not put off from one day to another, but begin today, although the beginning may be small. And in time we shall look back upon the time of beginning with pride. It is the continuous efforts that enable people to succeed. Through continuous efforts one can build his mind, or strengthen it to where it will act at his will and command.

Sometimes I think we have not the perseverance that some of our old sages had. History tells us that Cato at eighty years of age began the study of the Greek language. What one of us would attempt it at sixty?

"O, ye of little faith"—in self. Let us expect a great deal of ourselves and ask self questions and we will find self one of our best and truest friends.—MRS. MAUD K. GATES, Winfield, Kan.

*Ten Commandments of Nature's Laws:—*

1 Thou shalt keep thy backbone straight; walking, standing, sitting or lying. The body must be carried on the natural center of gravity, so the internal organs will have room to perform their functions.
2 Thou shalt use all thy lungs all the time, and breathe through thy nose.
3 Thou shalt take sufficient nourishment.
4 Thou shalt masticate thy food properly.
5 Thou shalt cleanse thy body daily.
6 Thou shalt drink sufficient water daily.
7 Thou shalt take sufficient exercise daily.
8 Thou shalt sleep eight hours daily.
9 Thou shalt think pleasant thoughts and banish evil ones.
10 Thou shalt praise the Creator for the result these laws bring, and tell thy neighbor.

P. S.—I have written the above Laws of Nature for the benefit of humanity. Give them a trial and your health is assured.—NORMAN SELBY, *Kid McCoy.*

*"Little Drops of Water," Etc.:—*

We may never know the extent of our influence for good here. We move in a circle either large or small as we will. As the pebbles that we cast into the water ruffle its surface, into little circles widening and circling further and further off out of sight, so may the influence of each little act of our lives be, ever circling and broadening out far beyond our short-sighted vision. Even so small a thing as a smile is not lost in God's world. Its sunbeams touch all with its passing rays, "spreading the glory of the morning" o'er the way. "Sow sunbeams on the rock and moor. And find a harvest-home of light."—MARIE BENNETT.




*In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Reviews are written by William E. Towne unless otherwise signed.*

—"Power Through Perfected Ideas," a statement of the foundation principle of development and success, by Silas S. Neff, Ph. D., President Neff College. The book has grown out of the author's wide experience as a teacher and helper of men, women and children, along rather unusual lines. His students range in age from eight to sixty. Among the different needs which took them to the Neff College were Self-Confidence, Repose, Memory, Originality, Observation, Expression in Conversation, in Extempore Speech, in Elocution, in Music, in Acting, in Oratory, in Authorship, in Salesmanship, in Management of People, Physical Grace, Voice Culture, Health, Personal Force in all Situations, etc. Mr. Neff has been very successful in teaching his pupils the fundamental principles by which this wide list of needs could be met and the desired results attained through scientific increase of mind-power. This book gives a clear, forceful statement of the author's methods for increasing mind-power through perfected ideas. It seems to us these methods should be of the greatest assistance to everyone who will apply them, even in a small way. You can apply these methods in your daily work, no matter what that work is or how you are situated. That the book is one of unusual value is indicated by the high endorsement given it by the President of Temple University and other well-known educators. *The Nautilus* pronounces this a distinctly worth-while book. "Power Through Perfected Ideas" is beautifully printed on heavy laid paper, gold top and gold stamping on front and back. Covers protected with heavy paper jacket. Price, $1.60, postpaid. Address Neff College, 1730 Chestnut street, Philadelphia, Pa.

—"Indoor Potato Growing," by T. H. Cope. A small booklet with a big idea. Tells how you can farm it, to the extent of raising new potatoes for the family, in a spare closet. In a whole room, if you can make it comply with the conditions, you can raise new potatoes to sell. There is no moisture and no fertilizer required for this process. Just a suitable room, a little dry earth and two inexpensive chemical substances—and this little copyrighted booklet to tell you how. Price of booklet, $1.00. T. H. Cope, Box B., Montvale Farms, Montvale, Va.

—"The Gift of Sleep," by Bolton Hall. The title does not explain the book. A better title would be "How to Sleep Well and Have Good Health." A large portion of the book is given over to clear, condensed health rules. How to apply them. How to eat, breathe and think for health and sleep. "The Love that is Peace" is the subject of one interesting chapter, wherein the author gives a broad and rarely truthful explanation of the attitude which real love assumes in the family relations. Nervous, fretful women, worried mothers, overworked men, who bolt their breakfasts and hurry all day long, school teachers, all who suffer at all from the national American vice of hurry, will find in this book that which will greatly benefit them, *if they will practice it.* "The Gift of Sleep," 305 pages, cloth binding. Price, $1.36, postpaid. Moffat, Yard & Co., New York City.

—"A Fleshless Diet," by J. L. Buttner, M. D. This book is the result of a scientific investigation of diet on the part of the author, a graduate of the Yale Medical School. It gives a large number of tables showing the superior food value of a vegetarian diet. Statistics are given which tend to show the greater endurance of athletes, tennis players, bicycle riders, etc., when subsisting upon a meatless diet. A table of foods making a balanced diet and excluding meat is a valuable feature of the book for vegetarians. 273 pages, cloth bound. Price, $1.45, postpaid. Frederick A. Stokes Co., New York.

—"The School in the Home," a series of talks with parents and teachers on intensive child training, by Adolf A. Berle, A. M., D. D. The author claims that the practice of his methods of training will save from three to five years of school life for the ordinary child and add to his capacity for happiness and self-direction. It is well to note that Dr. Berle has made practical use of these methods for many years in the training, first of his own children, and later the children of others. He applies what might be termed scientific management to education. To Americans there will be much that is original in this work. 210 pages, cloth. Price, $1.10. Moffat, Yard & Co., New York.

—"The Iron Woman," a novel, by Margaret Deland. A remarkably strong and interesting story—one of the very best of the 1911 crop. Look it over at your bookstore. 478 pages, cloth bound. Price, $1.61. Harper & Brothers, New York.

—"Disraeli," a play, by Louis N. Parker, author of "Pomander Walk" and other plays. The play is not strictly historical but aims to give a picture of the time in which Disraeli lived. The dialogue is bright and fascinating, even in the book. It teems with intrigues connected with the purchase of the Suez canal by England. Some of the climaxes are sufficiently thrilling to arouse the enthusiasm of the most indifferent reader. "Disraeli" was one of the great successes of 1911 and has been running all this season at Wallack's Theatre in New York. The book is handsomely bound in cloth, gilt top. Price, $1.10. John Lane Co., New York.

—"Principles of Home Decoration," by Candace Wheeler. The author credits Americans with a stronger impulse toward beautiful interiors than any other race possesses.

She finds "a certain difference and originality in our methods, which bids fair to acquire distinct character, and may in the future distinguish this art-loving period as a maker of style." The typical American (man or woman) has great natural facility. Beauty in the home is like education in its power to uplift and make happier. This book will prove a wonderful help to women of moderate means as well as to their wealthier sisters, who would make their homes harmonious and restful. Color can be employed even in the humblest home, in such a way as to add to the beauty and attractiveness of the place. As showing the practical nature of the book I will mention the following chapters: "Color in Houses," "The Law of Appropriateness," "Color with Reference to Light," "Walls, Ceilings and Floors," "Floors and Floor Coverings," "Furniture." "Principles of Home Decoration" contains 227 pages, printed from extra large type, 15 full page illustrations, cloth binding, gilt top. Price not given. Doubleday, Page & Co., Garden City, N. Y.

—"The Terrible Meek," a play by Charles Raun Kennedy. Recently produced at the Little Theatre, New York Citv. The play consists of a single act, and through the medium of a peasant woman, a British army captain and a common soldier it tells the story of the crucifixion. It is gruesome, not over attractive, as here presented. It presents war and killing for empire and power in a most hideous aspect. Whether great truths can be disseminated widely by such a use of art is rather doubtful. Most people go to the theatre to be entertained or amused. Few could be found who would deliberately choose to see this play if they knew in advance just how it treated the subject. And after all it is only one side of truth, a very limited side, that is presented in "The Terrible Meek." The book is very handsomely bound in silk cloth, gold stamping. Price, $1.05, postpaid. Harper Bros., New York City.

—"Laughter," an essay by Henri Bergson, the famous French philosopher. The most common source of the comic, Bergson decides, is the lack of physical and mental elasticity. For instance, the man who lacks mental adaptability is very apt to be absent-minded. He is absorbed with his *own* thoughts, feelings, ideas. The same is true of the intoxicated man. He is absorbed with his own imaginary experiences. His mind being rendered inelastic and incapable of correct reasoning by the liquor, he develops all sorts of grotesque and absurd ideas, which become comic by contrast with true or normal reasoning. To put it in another wav, Bergson finds that that is comic which pictures "something mechanical encrusted upon the living." When a person acts in such a way as to remind one of a machine he becomes comic. The essay as a whole is very interesting as a study in philosophy. 200 pages, cloth bound. Price, $1.35, postpaid. The Macmillan Co., New York City.

—"The Land of Living Men," by Ralph Waldo Trine. Every man ought to be interested in our common life. And not until a larger number become interested in social and economic conditions, and in the work of our government, can we hope to see the conditions of living so adjusted as to make it possible for all who will work to earn a comfortable return for their labor and gain freedom from the pressure of the high cost of living. It is waste, gross mismanagement, greed for unjust and unreasonable profit that prevents a fairer distribution of wealth. Mr. Trine points out some practical remedies for these conditions, remedies that have been tried in other countries and found effective. The time has come when we can no longer *successfully* live to ourselves alone. Only by united action can we check the encroachment of immense wealth and the power that goes with it. "The Land of Living Men" is a plea for unity of action, where it will accomplish good for all. 289 pages, cloth binding. Price, $1.25. Thomas Y. Crowell & Co., New York City.

—"The Physiology of Faith and Fear or The Mind in Health and Disease," by William S. Sadler, M. D. Thousands of people read Dr. Sadler's articles upon mental healing which were published in *The Ladies' Home Journal* last summer. This volume is an extended statement of the author's ideas upon the same subject. He writes from the viewpoint of a regular M. D., and his work is somewhat marred by his effort to make it orthodox and conventional. Nevertheless this is a most valuable and interesting volume, covering every phase of mind-cure. The author gives detailed advice, in readily understood form, for applying psycho-therapy for self-cure of worry, nervousness, cure of habits, development of will, etc., etc. The book is divided into three distinct parts, as follows: Psychologic Section, Physiologic Section and Therapeutic Section. Some of the most interesting and useful chapters are: "The Psychology o Faith and Fear," "Mental Influences on D gestion," "Psycho-Prophylaxis," "The Bible Faith and Fear," "Physiology and Psychol of Habit," "The Nature and Cause of Wor "The Cure of Worry," "Nervousness and laxation," "The Science of Suggestion," Re-education of the Will," "Prayer the ter Mind Cure," and "The Emancipated This book of Dr. Sadler's is of especial because it is the outgrowth of real ments in the actual use of psycho-thera tending over a considerable period "The Psychology of Faith and Fear" 580 pages, silk cloth binding, title st gold. Price, postpaid, $1.63. Addr McClurg & Co., Chicago, Ill.

—"Herself," a talk with women themselves, by E. B. Lowry, M. D. book, and one that will accomplish It tells women how to care for the gives information that will fit th riage and motherhood. Every w to read the book, and especially Dr. Lowry is a liberal physicia date ideas. He recognizes the thinking and gives much good advice as to thought-control. 2 Price, $1.00. Forbes & Co., C

# Deep Breathing

By D. O. Harrell, M. D.

I BELIEVE we must all admit that deep breathing is a very desirable practice. Furthermore, we know it to be a fact that not one person in twenty, or perhaps one person in a hundred, really breathes deeply. Every physician can verify the statement that we are daily called upon to prescribe drugs or ailments that owe their cause directly to insufficient and improper breathing,—Oxygen Starvation.

Breathing is the Vital Force of Life. Every muscle, nerve cell, in fact every fiber of our body, is directly dependent upon the air we breathe. Health, Strength and Endurance are impossible without well oxygenated blood. The food we eat must combine with abundant oxygen, before it can become of any value to the body. Breathing is to the body what free draught is to the steam boiler. Shut off the draught, and you will kill your fire, no matter how excellent coal you use. Similarly, if you breathe shallowly, you must become anaemic, weak and thin, no matter how carefully you may select your diet.

I might continue indefinitely to cite examples of the great physiological value of deep breathing. For instance, it is a well-known fact that intense mental concentration and nerve strain paralyze the diaphragm, the great breathing muscle. This depressing condition can be entirely counteracted through conscious deep breathing.

The main benefit of physical exercise lies in the activity it gives the lungs. What we term "lack of healthful exercise," in reality means insufficient lung exercise. Since few persons have the strength and endurance to exercise violently enough to stir the lungs into rapid action, common sense dictates that the lungs should be exercised independently, through conscious breathing. Exercise that fails to excite vigorous lung action is of little real value.

Unfortunately few persons have the slightest conception of what is really meant by deep breathing. In fact, few physicians thoroughly understand the act. Ask a dozen different physical instructors to define deep breathing, and you will receive a dozen different answers. One tells you it means the full expansion of the chest, another tells you it means abdominal breathing, the third declares it means diaphragmatic breathing, and so on. In the end, one becomes thoroughly confused, and justly forms the opinion that most teachers of physical culture are incompetent to teach deep breathing.

Recently there has been brought to my notice a brochure on this important subject of respiration that for the first time to my knowledge really treats the subject in a thoroughly scientific and practical manner. I refer to the booklet entitled, Deep Breathing, by Paul von Boeckmann, R. S., 105 Park avenue, New York. In this treatise, the author describes proper breathing, so that even the most uninformed layman can get a correct idea of the act. The booklet contains a mass of common sense teachings on the subject of Deep Breathing, Exercise and Body Building. The author has had the courage to think for himself, and to expose the weaknesses in our modern systems of physical culture.

I believe this booklet gives us the real key to constitutional strength. It shows us plainly the danger of excessive exercise, that is, the danger of developing the external body at the expense of the internal body. The author's arguments are so logical it is self-evident that his theories must be based upon vast experience. Personally, I know that his teachings are most profoundly scientific and thoroughly practical, for I have had occasion to see them tested in a number of my patients.

The booklet to which I refer can be had from the author directly upon payment of 10 cents in coin or stamps. The simple exercises he describes therein are in themselves well worth ten times the small price demanded.

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(*Continued from Page 1.*)

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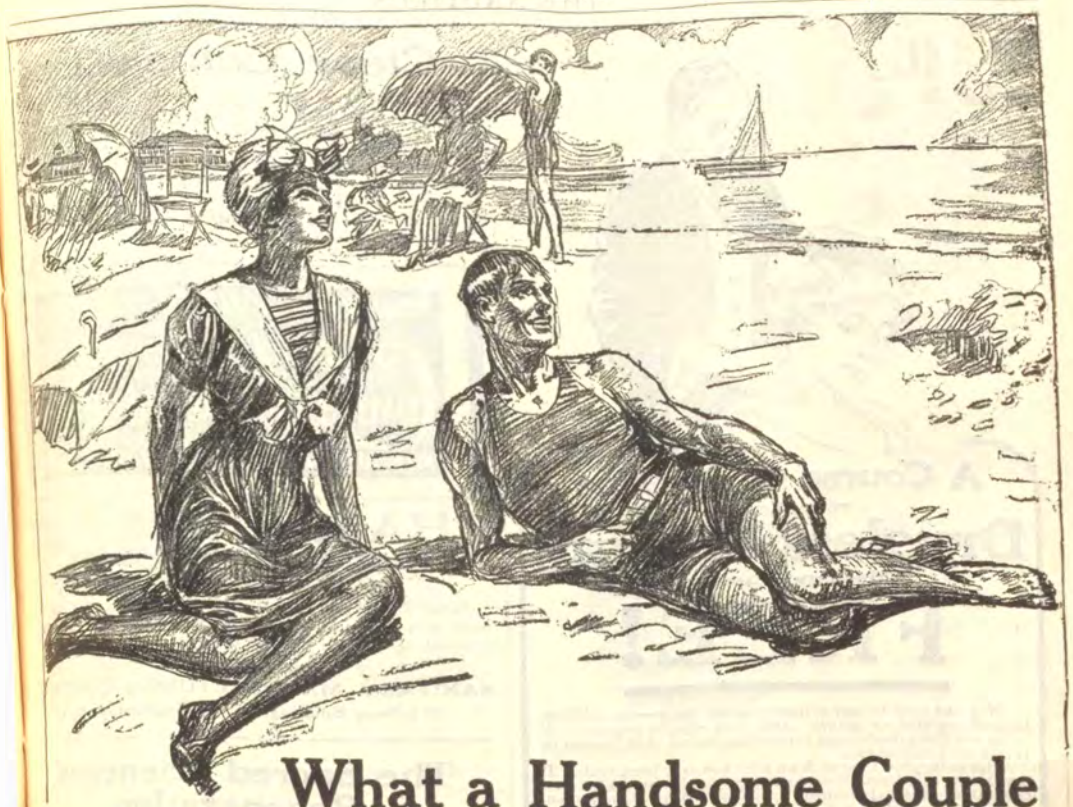
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You ask, can we prove Oxybon will cure your ailment. We offer unlimited proof. Write for it, but, better still, accept our offer and test Oxybon itself in your own home.

**D. D. Knapp, of Waverly, N. Y.,** *writes: "I am so benefited by Oxybon I am wild with delight; every pain in my body has left after sixteen days' treatment"*; **G. Johnston, Chicago,** *says; "I have not had one symptom of a return of my rheumatism"*; **J. B. Forrest, Bowling Green, O.,** *writes; "The catarrh in my throat is entirely cured, my nerves are as good as at any time in my life and my general condition is fine."*

We have scores of such testimonials, but a few suffice to show what great good you may secure from a month's Oxybon treatment. Write for our offer today and test Oxybon in your own home.



**WHAT IS OXYBON?**

Oxybon is a scientific instrument that floods the body with vital, life-giving oxygen, that purifies the blood and restores vigorous circulation. It relieves in an astonishingly short time all manner of acute and chronic troubles. If you suffer with any ailment we will loan you an Oxybon to try for thirty days. Write us at once for our great offer. Give Oxybon a chance to cure you. Its effects often surpass belief. Write us now.

**Oxybon can be carrried in the pocket ready for use any time, anywhere**

**THE OXYBON COMPANY**
Suite E122, 82 W. Washington St. Chicago, Ill.

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## (Nature's Own Way of Healing Disease)

**By**

**C. S. CARR, M. D., Editor of Columbus Medical Journal**

There are many people who are sick and cannot get well. They have tried drugs, dieting, physical culture, electricity and various other remedies—still they remain sick. For this class of people this book will be found especially interesting. It outlines a course of treatment with concentrated foods entirely different from the ones above enumerated and gives the invalid another chance for his life.

Chronic invalids of every sort and especially those suffering from diseases of the blood, bones, nerves, mucous membrances, etc., ought to read this book. It is written in plain language so that every intelligent person can read it and understand it.

This 30-page book will be sent to you for 2 cents in stamps to pay postage. Address **C. S. CARR, M. D., Station E, Columbus, Ohio.**



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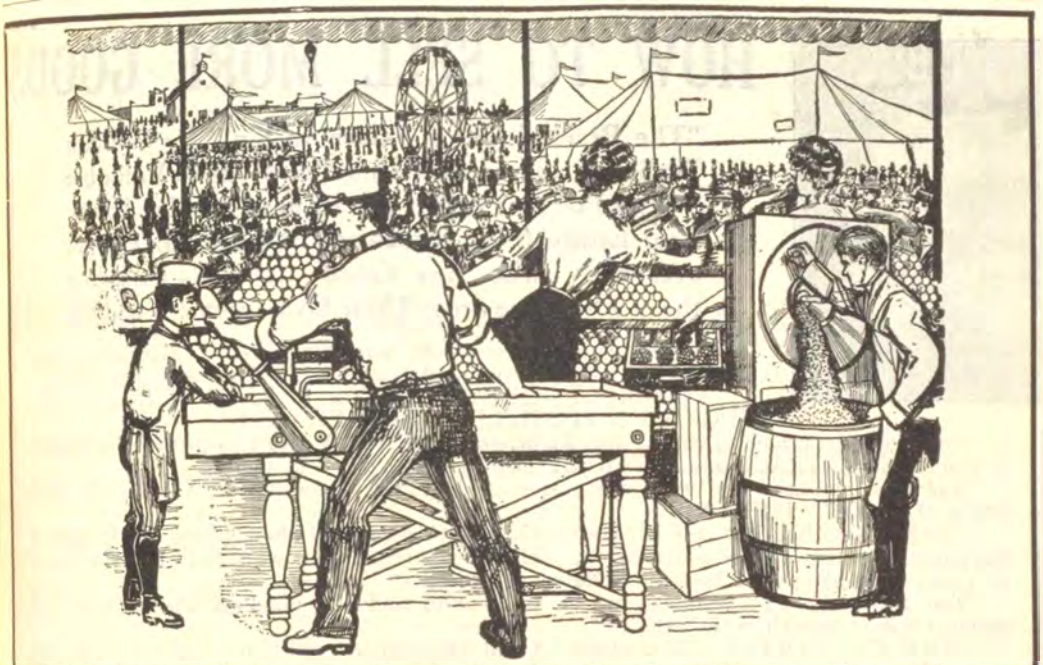
Suffering humanity's voice has at last cried out against poisoned drugs, and a substitute has been found that is real. It is the 12 mineral salts, the inorganic workers, which prevent sickness and restore perfect health. A 2-cent stamp will bring you the information. **A. J. Straughan, 820 Anaheim St., Pittsburg, Pa. Send Date for Free Birth Card.**

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Typical Scene at Fairs, Circuses, Summer Resorts, Carnivals, etc., where a Long Popcorn Crispette Machine is in operation.

# $1500.00 MADE IN A MONTH WITH A "LONG" POPCORN CRISPETTE MACHINE

**Constant Stream of Nickels, Dimes, Quarters. Money always coming in—Crispettes going out.**

The picture shows what you can do if you open up a stand in a good location. That this picture is true to life is proven by the following: **Johnston & McKeever:** "Every Sunday 3,000 to 5,000 people clamor for Crispettes." They go on to say that if actual profits were given they would be taken for the ravings of a crazy man. They now have three outfits. **F. H. H., Pa.,** writes: "For week ending tonight sold 6,445 rolls." A stand at a summer resort or park isn't necessary. Crispettes sell anywhere there's a crowd.

**Every time you take in a nickel you make four cents profit.**

**J. A. M., Maryland,** took in **$256.80 in one day (profit almost $200.00).** Best season is just at hand. You can make lots of money at fairs, parks, summer resorts, circuses, amusement halls, carnivals, on street corners, in small stores, etc. You can make this money with a Long Popcorn Crispette Machine—a machine that makes a delicious popcorn crispette—a new—delightful confection—unlike anything else in shape, taste and quality.

This same machine enabled me to build a handsome confectionery store in Springfield, Ohio. It has made me rich. It should make you rich, too. Each day your business will grow—same as mine did. People buy and buy and buy "Long" Crispettes because of their taste.

In the literature I'm going to send you, I tell you all about them; all about men who have made big money with the machine, and the men, in their own words, tell you how they did it. It's very interesting—inspiring reading.

Cut loose—be independent—start in business for yourself. Let your desire to do something—to be somebody—to succeed in life—lead you to act now. At least investigate. Get full particulars—reports from users. See what others have done. Then judge what you can do. Use the coupon.

**W. Z. LONG**
**589 High St.**
**Springfield, Ohio**

**W. Z. LONG,**
**Springfield, Ohio**

Please send me full particulars about Crispette machine, and tell me how to start big paying business.

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**W. G. Moeling, Lake Charles, La., writes:** "The result obtained from the use of your 'Actina' has been something wonderful. I would not be without it for many times its cost. The 'Actina' cured me of HAY FEVER completely, and have not been bothered with it since."

**Calvin E. Troupe, 20 Vesey St., New York City, N. Y., writes:** "What the 'Actina' has been to me in relieving HAY FEVER is more than I can find words to express."

**H. E. Williamson, 17 So. San Joaquin St., Stockton, Cal., writes:** "The 'Actina' has more than fulfilled my greatest expectations, it is wonderful. This spring for the first time in my memory I discovered no sign of HAY FEVER."

"Actina" will be sent on two weeks' FREE TRIAL. For full information and free book, address ACTINA APPLIANCE CO., 907 S. Walnut St., Kansas City, Mo.



# HOW TO SELL MORE GOODS

**"The Psychology of Salesmanship," by William Walker Atkinson, contains Hundreds of Valuable Selling Pointers which can be used by Merchants, Real Estate Men, Insurance Solicitors, Salesmen, everybody who has Goods to Sell---including those who have only Their Own Services to Sell.**

To sell goods successfully something else is necessary besides knowing the selling points and strong qualities of what you offer.

YOU MUST KNOW HOW TO PASS ON THIS KNOWLEDGE TO A POSSIBLE CUSTOMER.

You must know how to convey this knowledge EFFECTIVELY; so that it will STICK; so that it will ATTRACT and INTEREST and CONVINCE your man.

And when you have convinced your customer you must know HOW TO CLOSE THE SALE AND GET THE ORDER.

"THE PSYCHOLOGY OF SALESMANSHIP" covers all these points in the light of the science of mind and its activities. It replaces haphazard guesswork with accurate knowledge of human nature and how the mind of man works.

The instruments of a salesman are his own mind and the mind of his customer. He should acquaint himself with both.

"THE PSYCHOLOGY OF SALESMANSHIP" will tell you how to approach your customer; how to present your arguments in a convincing way; how to close the sale.

**"SALESMANSHIP" Gives Selling Pointers On the Following Subjects and Many More:**

**You can sell a man goods if YOU KNOW THE MAN. How to appeal to any particular customer is taught in "SALESMANSHIP."**

**The inner science of human nature and its relation to salesmanship.**

**Seeing things from the customer's viewpoint. Secret of the success of "the best retail salesman I ever knew."**

**Power of rightly directed enthusiasm to help sales.**

**Mapping out the campaign and organizing the victory.**

**A correct and complete knowledge of your goods necessary and why.**

**Why it helps to find out as much as you can about your customer and how to get this information.**

**The spirit which renders a man almost invincible.**

**The psychology of purchase. Several mental stages which the Buyer goes through before he signs the order.**

**Involuntary attention.**

**Decision. Helping the Customer to decide to buy.**

**Action. Closing up the sale.**

**How to Approach your customer. The first five minutes may make or break you.**

**Determination and why it is necessary to the Salesman's success.**

**Personal Impression; its importance to the Salesman. A powerful instrument of suggestion to others.**

**A method which will impart a desirable physical poise and keep a man erect and graceful when walking.**

**How to shake hands. The voice, and how to cultivate it for Salesmanship. The eyes. The clothes. Details of appearance.**

**The mind of the Buyer. How to judge the quality of your customer in advance.**

**The vital temperament. What to expect from men of this temperament.**

**The motive temperament. What to expect from men of this temperament.**

**The mental temperament. What to expect from men of this temperament.**

**The groups of various faculties. The social faculties. How to reach a man through these faculties.**

**Friendship. How to appeal to a man in whom this faculty is strong.**

**The faculty of firmness. How to deal with the "firm" man.**

**How to deal with the argumentative Buyer.**

**How to deal with the conceited Buyer.**

**How to deal with the irritable Buyer.**

**How to deal with the "rough-shod" Buyer.**

**How to deal with the cautious Buyer.**

**How to deal with the cunning Buyer.**

**How to deal with the dignified Buyer.**

**How to deal with the intelligent Buyer.**

**The Pre-approach. In other words the preliminaries leading to your interview with your customer.**

**How to "get on" with your customer.**

**How to receive rebuffs.**

**The Demonstration. How to deal with the customer at this important stage, so as to "Make Good."**

**Guiding the Customer through the various stages of the sale.**

**First Impression. How to make this impression tell for the sale.**

**Curiosity. How to make it tell for the sale.**

**Consideration. How to get a prospective customer to consider your offer.**

**Imagination. Arousing the imagination of the customer.**

**Inclination. Creating desire for your goods.**

**Deliberation. How to deal with the customer's deliberation and make it work for the sale.**

**The gist of the whole argument.**

**The power behind your arguments.**

**The closing. Why many salesmen are defeated at this point. When to attempt to close the sale. Transmuting decision into action.**

"THE PSYCHOLOGY OF SALESMANSHIP" contains 246 pages of SELLING-POWER KNOWLEDGE that you should lose no time in appropriating. The book is cloth bound, title in gilt on front and back. **PRICE, $1.00,** postpaid. Address **THE ELIZABETH TOWNE CO., Holyoke, Mass.**



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These are the most beautiful and inspiring reproductions of the great masters that have been sold at popular price, I believe. The perfection of the coloring of the famous originals has been preserved. That mystic something which the artists call "atmosphere" has been caught and retained to a surprising degree. Hold the cards at arm's length and you get the soft atmosphere effect of the originals.

The process by which these pictures are printed is a new one. It is a great achievement in high art color work. Through these pictures one may enjoy to the full the works of the famous painters: *Millet, Meissonier, Lerolle, Raphael* and about thirty other great artists.

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You have heard of *The Angelus, The Gleaners, The Shepherdess,* and other famous works of art. Here you may see them without the expense of a trip abroad. The art treasures of Italy, Spain, Germany and France have been ransacked for this collection.

There are six great schools of art represented in this series: Spanish 3, Italian 9, French 17, English 13, German 5, Dutch 3.

## YOU WILL BE SURPRISED

at the life action and vividness of these art pictures. A glance at the small half-tone reproductions which we show here will convey to you a slight idea of the living, breathing interest in the pictures, and the stories they tell on the face of them. You become intensely interested in learning more about this wonderful de luxe editior. of the MASTERS, and you feel like acquiring them so you can see yourself how interesting the pictures are in colors.

## THIS MEANS YOU!

This is your opportunity to acquire these fine reproductions of famous works of art at an expenditure of only a few cents.

**The reproductions are regular post-card size, and on the back of each is printed a concise account of the picture, what gallery it is in now, the life of the painter, and whatever may be connected with the painting of an educational value.**

What more fitting, beautiful, inexpensive and suitable remembrance could you send your friends on any anniversary, birthday, or at any time than one or several of these cards? There is about 2½ square inches of space on the address side of each post card which may be devoted to a message.

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These cards can be made a liberal education in any family or school. Many schools are already using them because of their educational value in teaching children the highest in art and biography.

I will send this complete set of 50 cards (no two alike) and *Nautilus* 6 months to any NEW subscriber for *only 50 cents.* We will also include a sheet of special instructions, by *Elizabeth Towne,* telling how to use the cards in entertaining and training children. Cards and subscription sent to separate addresses, if requested.

NOTE. If you are already on our list, send us one **NEW** 6 months' subscriber, at the regular price of 50 cents, and we will mail a set of the Cards to your address as a premium.

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For enclosed 50 cents send the 50 Art Cards and *Nautilus* 6 months to

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*Say you saw it in* THE NAUTILUS. *See guarantee, page 5.*

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# MIND AND BODY

**By William Walker Atkinson**

Think of YOUR mind and body and the subject grows interesting. How does mind influence the body? And body mind? Is there something within us greater than BOTH? What is the real secret of cures by Mesmer and modern mind healers? Hundreds of such questions are covered by "MIND AND BODY."

**PARTIAL LIST OF SUBJECTS COVERED IN "MIND AND BODY."**

**To understand the influence of the mind upon the body you must know something of that wonderful field of activity known as the sub-conscious mind.**
**The sub-conscious mind has full charge and control of all the activities of the body.**
**All authorities agree upon this fact, even though they cannot say WHAT the sub-conscious mind IS.**
**The unconscious will and how it acts. The silent, hidden partner.**
**The key to the whole question as to the "why" of mental healing.**
**Suggestion the connecting link between mind and body.**
**A fact not generally recognized regarding the sub-conscious mind.**
**The sympathetic system and the sub-conscious mind.**
**The solar plexus or abdominal brain.**
**By some authorities the solar plexus is regarded as the great center of the sympathetic system and the main seat of the sub-conscious mind.**
**Dr. Brighton Robinson said of the solar plexus: "I mean to convey the idea that it is endowed with the high powers and phenomena of a great nervous center, that it can organize, multiply and diminish forces."**
**A most interesting fact is the connection by two filaments between the solar plexus and the cerebro-spinal system, indicating reciprocal action between them.**
**A wonderful truth which the reader should bear in mind concerning the creative power of the sub-conscious mind.**
**The great light which illuminates the principle of mental healing.**
**The cell minds. Wonderful work of the cells.**
**Groups of cells and their special work. The repairer cells. The soldier and police cells.**
**The wonderful natural power of recovery which the body possesses, and what famous physicians have said of this natural healing and recuperative power.**
**There is no dividing line, says Hudson, between Life and Mind.**
**Why mental healing has a sound biological as well as mental basis of truth.**
**A new method of mental healing by directing treatment to the organs concerned.**
**This treatment is based upon the knowledge that mind is present in every organ and part of the body. This method very successful.**
**The marvelous way in which the cells accomplish healing.**
**All methods of healing are but suggestions offered to the cell, the real worker and healer.**
**Thomson Jay Hudson says it must be a mental organism upon which all healing agencies act.**
**The history of mental healing. One fundamental principle operating under a thousand names. This principle operates in every race, nation and clime in all ages.**
**The literature of ancient Egypt, Greece, Rome, Persia, India and China reveals a widespread knowledge of healing by hypnotic methods.**
**Laying on of hands practiced in Egypt 1332 B. C. The Priests of Chaldea practiced the same methods.**
**The strange ancient Temples of Health with their "sleeping chambers" for healing.**
**The Magnetism cure of the middle ages.**
**The "Royal Touch" or the "King's Touch" used in the cure of scrofula.**
**Wonderful success of a 17th century healer by laying-on-of hands.**
**The most notable figure in the European history of mental healing—Mesmer.**
**Mesmer's theories of healing. The universal magnetic force. How he applied this force to the cure of disease. Most interesting account of scenes surrounding his treatment. The King of France offered Mesmer a large pension if he would make public the secret of his healing.**
**The Abbe Faria (1815) and his theories regarding the mesmeric phenomena.**
**The birth of hypnotism. The birth of suggestion. The famous School of Nancy.**
**Elias Perkins of Connecticut and his queer method of healing. In Europe it is said over 1,500,000 cures were wrought by this method. The real principle behind the Perkinism craze.**
**Quimby, the first of the modern mental healers. His experiments in healing and the philosophy which he evolved.**
**Strange incidents showing the almost unbelievable power of faith and suggestion both in healing and causing disease. Doctors' patients healed with bread pills. Stomach cramps cured with biscuit powder. Sugar and water used as an emetic. Clear water used instead of morphine to relieve pain and produce sleep.**

"MIND AND BODY" is printed from large, clear type on a good quality of antique paper. It is handsomely bound in cloth, title stamped in gilt on front and back. 210 pages. Price, $1.00. Use coupon in next column and enclose with $1.00, in any convenient form, to **THE ELIZABETH TOWNE CO., Holyoke, Mass.**

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Here is $1.00 for a copy of Atkinson's "MIND AND BODY." It is understood that I may return the book, if I wish, within 24 hours of receipt, and my dollar will be refunded.

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